

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIII

MILWAUKEE, WISCONSIN, JUNE 20, 1925

No. 8

EDITORIALS & COMMENTS

The Presiding Bishopric

FOR the first time in more than a century, the coming General Convention will be called upon to elect a Presiding Bishop. For the first two or three Conventions, indeed, the House of Bishops selected its president, previous to the determination, in 1795, that the senior bishop should hold the position; but since that year the rule of seniority has prevailed to the present time. A constitutional amendment, ratified at the General Convention of 1919, provided that "upon the expiration of the term of office of the Presiding Bishop"—then the venerable Bishop Tuttle—"the House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be the Presiding Bishop of the Church by a vote of a majority of all the Bishops entitled to vote in the House of Bishops, such choice to be subject to confirmation by the House of Deputies." It is further provided by canon (17) that the Presiding Bishop's term of office shall be six years. His stipend and necessary expenses are to be provided for "in the budget approved by the General Convention."

The intention in this legislation was, first, not to disturb Bishop Tuttle in his possession of the Presiding Bishopric by virtue of his seniority so long as he should live; but to provide, second, that the seniority plan should terminate at the General Convention following his death, when the first elective Presiding Bishop should be chosen. In the meantime, since it was the intention that the Presiding Bishop should become the chief executive of the National Council and devote his whole time to its work, a deputy was provided in 1919 and again in 1922 by the election of the Bishop of Tennessee as "president of the Council."

For six years, therefore, the plan has been tried out in substance. It happened that a Coadjutor for Tennessee had been consecrated only a month previous to the call of Bishop Gailor to be the actual (but not titular) executive of the Church. Bishop Gailor therefore vested practically the entire charge of the diocese in the hands of his Coadjutor, took up his residence in New York, and assumed the duties of the presidency of the National Council, visiting his diocese for special duties only occasionally. His Coadjutor, Dr. Beatty, died in 1922, thus thrusting upon Bishop Gailor the burden of diocesan administration until a successor, Dr. Maxon, could be elected and consecrated—a period of some eight months. Bishop Maxon then became the practical administrator of the diocese, as Bishop

Beatty had been before him. The expiration of Bishop Gailor's term as President of the Council at the coming General Convention will therefore restore him to his diocese; and after spending three years in practical charge, the Coadjutor will necessarily become subordinate in fact to the Diocesan; while for the latter, two episcopates have intervened since he had been in personal charge of the administration of the diocese.

How difficult is such a situation for all concerned is apparent from the mere statement of the facts involved.

IT SHOULD be recalled, at the outset, that the constitutional provision for the elective Presiding Bishopric was framed before the plans for a National Council had been thought of. The Presiding Bishop to be elected was thought of as one who could easily administer his diocese and also assume the national duties, chiefly clerical, without being over-burdened. The Board of Missions then had its own president, and there was provision for no other national executive. Thus it was not only provided that a diocesan bishop "having jurisdiction" was to be chosen Presiding Bishop, but also that if he should cease to be a diocesan bishop he would automatically cease to be Presiding Bishop.

The office itself, however, was revolutionized by the creation of the National Council, into which the Board of Missions was merged, and of which the Presiding Bishop, when elected, was to be the actual and not merely the titular head. The first elected Presiding Bishop will therefore combine in his office the functions now performed both by Bishop Talbot and by Bishop Gailor. He must devote his whole time to the position and take up his residence at the central office in New York; yet he must not only continue to be a diocesan bishop "having jurisdiction," but will cease to be Presiding Bishop if he divests himself of that "jurisdiction" in order to devote his whole time and energies to his important national office! His national stipend is based upon the expectation that all his time will be given to the Presiding Bishopric, and the duties incumbent upon him as such will demand all that time; yet the constitutional inhibition will remain, and so will the embarrassment that if he be not re-elected at the conclusion of his six years' term, he must return to his diocese with which his association has been only nominal and formal for six years, and must displace,

as actual executive, the bishop—presumably a coadjutor—who has had the actual administration of the diocese during these years.

There is scarcely room for question that this anomaly must be changed by new legislation; and the necessity is so glaring that, unless constitutional amendment be instituted at the coming Convention, with a presumption of ratification three years later, we venture to prophesy that no bishop of outstanding ability, such as alone would be desired for the national premiership of the Church, would accept an election as Presiding Bishop. No bishop can afford to leave his diocese for a six years' term when, at the expiration of that term, he must displace another bishop by returning to his former position of Diocesan.

WE CAN think of two possible solutions of the difficulty, both of which will require amendment both of constitution and of canons.

One is to choose the Presiding Bishop for life, but with a fixed retiring age specified and a proper pension provided. A diocese takes this risk in choosing its bishop, and ordinarily chooses him at a younger age than a Presiding Bishop would be chosen. The latter would scarcely be chosen younger than fifty to fifty-five years of age; and the interval between that and a normal retiring age is scarcely greater than the length of two terms under the present system. In any election one takes the risk of making a mistake. In this case a misfit would be possible; but since the choice would be made from among bishops, in middle age, who for a number of years had been in the public eye and had demonstrated the scope in which their abilities would be found, the risk of serious error would not seem very great; certainly much less than a diocese assumes in choosing a bishop, often almost unknown, always untried in the duties of the episcopate. Of course, he would be required to relinquish his position as a diocesan bishop, where now he is forbidden to do so.

The other is to choose a Presiding Bishop for a term of six years, as now provided, but to require him to give up his diocese and devote his whole time to his national work; coupled with provision that, at the expiration of his term, if he be not reelected, he remain still in the employ of the National Council, with a suitable stipend, and with the obligation to perform such duties as should be assigned to him. A dignified position could easily be provided, perhaps in office assignment, perhaps in promotion of the missionary cause, perhaps as a missionary bishop. He should be eligible not only for the latter position, but also for that of bishop, coadjutor, or suffragan in any diocese, or for the rectorship of a parish. But, unless he accepted other work, he should remain attached to the national offices, with a dignified and reasonable salary and a fixed retiring age and retiring pension to be esteemed a part of the necessary expense of the national Church. Only by guaranteeing permanency of useful work and a reasonable living can it be expected that the "right" bishop would resign his diocese and accept the Presiding Bishopric. And it is of the essence of the system that we have adopted that it must be made possible and agreeable for the ablest and strongest of the bishops of the Church, be his diocese what it may, to accept promotion to the most important position that the Church can offer.

Between these two alternatives we must probably choose, or else give up the hope of putting our strongest bishop at the helm.

It is easy to find objections to both plans. According to the first, unsuspected unadaptability might result; though the long lines of Archbishops of Canter-

bury and York seem to indicate that choices of bishops for promotion to primacies do not often prove serious failures, largely because the choice is bound to fall upon one who has already been well tried out in the episcopal office. According to the second plan it would be possible to have two, or perhaps even three, past Presiding Bishops, not of retiring age, on our hands; yet it would be improbable that we should ever have more than one or, at most, two at a time; and rather more probable that reelections would prevent having any, before the fixed retiring age. With retirement automatic and reelection forbidden from the time of the General Convention following the Presiding Bishop's sixty-fifth birthday—we will say—the likelihood either of frequent changes or seriously inefficient administration would seem very remote.

Between these two alternatives it is difficult to choose. In our judgment the latter of them is rather preferable, simply because it gives the Church the opportunity to intervene in the executive management of the affairs of the Church once in six years if there should be reason for it; though we believe reelection would become the usual practice.

But that the anomalies now existing must be cleared up if we are to have such an elective Presiding Bishop as all of us desire, would seem to us beyond question. And that this must be done by constitutional amendment, on one or the other of the lines suggested, seems equally so.

IN RE-WRITING the section of the Constitution—Art. I., Sec. 3—the plan for temporary administration of the office in the event of a vacancy should also be reconsidered. It is now provided that, in the event of a vacancy occurring between General Conventions, "the senior Bishop of this Church in the order of consecration having jurisdiction within the United States" shall become Presiding Bishop until election shall be had by the next General Convention. But, with the onerous duties now pertaining to the office, the executive head of the Church and of all its national work, this becomes impossible. The senior bishop could not, in most cases, aptly become such executive and really perform the duties of the office, neither could he be expected to leave his home and his diocese and take up a temporary residence in New York for the purpose.

Rather would we suggest that in the event of a vacancy, the office be not filled until a constitutional election could occur at the next General Convention; but that the National Council be empowered to make provision for carrying on the functions of the office, and the House of Bishops to elect its presiding officer. Some of these functions, as taking order for episcopal consecrations, would naturally be assigned to a bishop, selected by the Council; others, of an administrative character, would properly devolve upon the vice-president of the Council, who could carry on the work of the Council during the interim much more successfully than could a temporary incumbent of the office. Thus both the title and the salary of the Presiding Bishop would be in abeyance during a vacancy such as might occur between Conventions.

For the article of the Constitution and the appropriate canon should be so recast as to recognize that totally new functions have been vested in the Presiding Bishop since these were written. The office now is one demanding all the time of an alert and active man. Its duties can be adequately fulfilled by no other.

And the smooth running of the national work of the Church demands that at all times an executive be provided for that work who is able to do full justice to its onerous demands.

WE ARE interested in plans for a School of Religion to be held at Taylor Hall, Racine, July 13th to August 3d. These plans call for a much more definite school than the usual—and very valuable—summer conferences. They involve the serious study

Racine School
of Religion

of such topics as The New Testament, Christian Doctrine, Church History, Christian Morals, Liturgical

Worship, History of Missions, etc., under the direction of experts, Professor Stewart, of Nashotah, being dean and professor of Christian Morals. The courses are intended for laymen and women who are willing to go below the surface in such study, not with the precision of a theological seminary, but with a real purpose to know what is involved in the several branches of study. College students especially realize how deficient, generally, is their intellectual hold upon their religion as compared with their appreciation of the sciences, of history, or of philosophy. One does not wish to reduce religion to a basis of intellectualism alone; but one realizes, notwithstanding, that the philosophy of religion is worthy of the highest powers of the trained intellect. Religious learning is worth while.

The school is one of that series of admirable activities that are making the National Center at Racine so notable a success.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

C. P. K.	\$ 10.00
St. Mary's Church School, Reading, Pa. (Support of two war orphans, May and June, 1925)	20.00
Mrs. Grauel's class, St. James' Church School, Painesville, Ohio	2.00
Mrs. Grauel's Church School, Painesville, Ohio	5.00
"Lilies of the Valley"	12.00
Mrs. John M. Chattin, Chestnut Hills, Philadelphia, Pa.	5.00
	\$54.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited by a certified accountant.]

GRANT THIS TO ME

When slowly falls the shade of night
And all the sounds of day are stilled,
Now in the past the morning's glow
My heart with happiness that filled,
So, Lord, with life! Its eventide
Brings memories sweet beyond recall,
But through Thy gracious gift, dear God,
To all mankind, this life's not all.

The days of man are short and few
So early show to me the way
That leads to everlasting life;
Guide Thou me on, O Lord, I pray,
To that fair land that knows no time,
Where sorrow from the heart doth flee.
O give me, God, one glimpse of heaven
Though in my dreams! Grant this to me.

BLANCHE TAYLOR COONEY.

PSALM XXIII IN BROAD SCOTCH

THE LAIRD is my Shepherd; my wants are a' kent; the pasture I lie in is growthie and green.

I follow by the lip o' the watirs o' peace.

He airts me for His ain name's sake in a' the fit-roads o' His holiness.

Aye, and tho I soud gang throwe the howe whaur the deid shadows fa' I sal fere nae skaith, nor ill, fer that Yersel is aye aside me. Yer rod and Yer cruik they defend me.

My table Ye ha' plenish't afore the een o' my faes; my held Ye ha' chrystit wi' oyle; my cup is teemin fu'.

And certes, tenderness and mercie sal be my fa' to the end o' my days; and I sal bide i' the house o' the Laird forevir, and evir mair.—*St. Paul's* (Oakland, Calif.,) *Crusader*.

ST. LUKE'S KINDERGARTEN, MANILA

ALFREDO, please bring the mail over from the Hospital." So said Miss Weiser innocently one day shortly before Christmas as we missionaries sat for lunch at the Round Table. The execution of this simple command, which would usually involve the carrying of a few letters, proved almost too much for Alfredo's strength, stalwart youth though he be. However, undaunted he returned struggling under a pile of packages sufficient to make Santa Claus' pack look like thirty cents.

Now it chanced that the Kindergarten teacher has in the States a brother—a gentleman of parts quite fully occupied with running states and railroads and such like things that take themselves seriously, who nevertheless, it seems, found time, between strikes and elections and a football game or two, to buy gifts for all the members of St. Luke's Kindergarten. Hence the unexpected sizableness of the mail that staggered Alfredo, who deposited it on the floor with the announcement, "All for the Kindergarten."

The strong paper which encased the packages was folded away for further use, but in the eagerness to hasten matters the string was cut in many pieces and cast into the waste basket. That was not the end of its career, however, for the next morning Maxima, who is an inveterate gambler and our faithful seamstress, was discovered carefully picking the string from out of the basket; and it doubtless started on adventures quite undreamed of in its former New England existence.

The contents of the packages proved most alluring, and when the gifts were wrapped with the accompanying tissue paper and tags the effect was quite satisfactory. We piled them high in two baskets, reserving a few of the most substantial to give pleasure in the school room throughout the year, and equipped with these baskets the teacher and her Filipina assistant started out on a wholesale visitation.

In honor of the festive season stars ingeniously made of bamboo and paper with a light inside hung before all the houses; the streets were garlanded with lights; and many people—even more than usual—teemed around us. On discovering the baskets, the children of the neighborhood pressed upon us demanding gifts. However, at the announcement that these delectable packages were exclusively for the children of the Kindergarten, they were properly impressed and quited, and followed at a respectable distance, an impressive body guard.

Some of our pupils who live near by met us at the church gate; to reach others it was necessary to traverse the narrow path of unsteady boards raised high above the mud and water surrounding these toy houses of nipa and bamboo that crowd about our playground. At this season one would expect all pigs to have been sacrificed to the native love of *lechang*, but despite the many delightfully browned little pigs displayed on long poles ready for the feast, we counted at one time ten little live pigs running back and forth under the wobbly boards on which we balanced ourselves. Above the black smelly mud, with the pigs and their companion fowls investigating the scattered tin cans, the little houses raise themselves proudly on stilts; on their window ledges flowers bloom. Here in the wide window openings the children waited the already heralded bearers of gifts. In spite of the cordial invitations to enter the messengers did not this time climb the ladder, but handed the packages up to the windows, explaining in each case that the gifts had come all the way from America.

The children were thrilled into immobility and silence, only shining eyes testifying to the delight experienced. But with the reopening of kindergarten came ample testimonial to our added dignity gained through the events of Christmas Eve. Membership increases daily. Children pile in, caring not that two chairs must serve three occupants. Our tiny rooms seem to expand with our hearts. Each new child is tucked in somewhere, somehow, and our "happy school" on which we ask the daily blessing seems to grow more happy with overcrowding.—A. I. B. M. in the *Philippines Chronicle*.

BE PRACTICAL

STOP theorizing and sentimentalizing about your religion and go to church, say your prayers, treat your employees in a Christian manner, pay your taxes, and give to charities with good grace. If Christ had simply uttered the fine sounding phrases and beautiful soliloquies on the glory of sacrifice, we should have no Christianity today. The modern world is flooded with generalities about religion. What is needed is a straight-forward following of Christ, who once pointed the finger at a captious inquirer and said, "Go and do thou likewise."—*Rev. Frank E. Wilson*.

IT IS MORE perfect to bear contrary things patiently than to weary oneself in good works.—*Bonaventura*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE WISDOM LITERATURE

June 21: Second Sunday after Trinity

HOMELY ADVICE FOR EVERY-DAY PRACTICE

READ Proverbs 3:1-10.

IN THE Wisdom Literature generally, Wisdom is never used in the sense of pure knowledge; in its earliest meaning it connoted the faculty of distinguishing between what was useful or beneficent, and what was harmful; later, more ethically, between what was good and what was bad. In the Wisdom Literature there is always at the bottom a religious content in Wisdom; that is to say, it is a divinely bestowed gift the possession of which makes a man in some measure like God. To be able to distinguish truly between good and evil is the means whereby men is enabled to stand in a close relationship with God. But since the faculty to distinguish between good and evil is a Divine endowment, every form of wisdom comes from God, so that although the knowledge and fear of the Lord is the highest type of wisdom, there are less exalted forms of it which are also regarded as part of the one great gift of God; that is to say, what is called worldly wisdom does not differ in kind, but only in degree from the higher form."—W. O. E. Oesterley.

June 22

THE DISCIPLINE OF WISDOM; THE ERROR OF FOLLY

READ Proverbs 9:1-11.

WISDOM is the possession of a divinely guided judgment, which places its possessor in a right relationship to life. Most of the difficulties in life arise from ill-considered choices which man is prompted to make by self will or passion, or because he has fallen under the spell of the allurements of the world. Wrong doing is more than half sheer folly, the inconsequent action of one who has no clear principle to guide him. But where can a clear principle be found? The answer is twofold. First, in the recognition of God's over-ruling will, and in the fear of God which makes His command paramount; secondly, from the observation of the results of good and bad action. Experience will show in the main that, where a man acts without reference to God's will, sin and disaster follow, and that obedience to God brings its countless satisfactions in good, contented, and happy living.

June 23

A SEASON FOR EVERYTHING

READ Ecclesiastes 3:1-11.

WHEN you perceive that the world is directed by the will of God, and that reference must be made to God's will at all times, you not only have a single principle of action, but you see that the world itself is a unity. There is no part of it which escapes God's dominion. The antithesis of sacred and secular is false. Every action can be touched by the divine; every natural occupation holds the possibility of being a divine employment. Duty cannot be set over against duty. Every one has its proper and legitimate part in God's scheme of living. "To everything there is a season." You cannot escape life's ordinary obligations by claiming your vocation to even a high spiritual purpose, nor can you plead the pressure of life's affairs as an excuse for the neglect of spiritual living. God exacts fidelity in every situation in which you find yourself; He claims your obedience in the whole program of living He sets before you.

June 24: St. John the Baptist

BE CAREFUL IN WORSHIP, IN VOWS, AND IN SPEECH

READ Ecclesiastes 5:1-7.

THE Wisdom writer was a shrewd observer of ordinary life; he watched men's ways with appraising insight. He grew wise as to life's sources of strength and weakness. One

thing he noted, that men talk too much, and with too little judgment. The less a man has to say, the more insistent he appears to publish it, and the result of his aimless talking is a harvest of moral ills, infidelities, blasphemies, untruths, and enmities. Too little has been made of the dependence of the New Testament upon the Wisdom literature; yet that literature made enormous contributions to the practical ethic of the New Testament. The third chapter of the Epistle of St. James, for instance, is parallel in style, thought, and purpose to this of Ecclesiastes, while much of our Lord's teaching reveals Him as fulfilling the type of the Wisdom writer. Compare with Ecclesiastes 5, St. Matthew 5:33-37.

June 25

TRUE CHARITY WILL BE REWARDED

READ Ecclesiastes 11:1-6.

WE MAY look in vain in the Wisdom writings for any exalted conception of sacrifice. On the whole, the thought reflected is that goodness and kindness pay in the sense that they yield a sure, if at times a delayed, return. The insistence upon reward is inevitable in an outlook upon life which, like the earlier Wisdom literature, at least, is deficient in the sense of immortality. In spite of the somewhat scornful criticism of reward as a motive in ethical action, which characterizes much modern writing, there is logic in the position that bread cast upon the waters will return. Action cannot be divorced, except by unreal abstraction, from its consequences upon the whole of living. We may not contemplate the return of our action in the shape of an equivalent *quid pro quo*, but we have no right to resign the hope that it may bring to us a deepening of sympathy, or even the sense of happiness and wellbeing that results from good action. Since to live at our best is our duty, we cannot properly be indifferent to the result even of unselfishness and generosity upon ourselves.

June 26

THE BEST RELIGION BEGINS IN YOUTH

READ Ecclesiastes 12:1-14.

HERE the ancient writer is modern. He is very much of a psychologist. He knows nothing about the language of the science, but he does know the workings and possibilities of man's mind. He knows that, if man is to be religious and moral, he must be fashioned so in the plastic, receptive days of childhood and youth. He knows that he must lay the foundations of his spiritual living before the more cautious, less trustful, less adventurous days of later age begin. He knows that the best religion is that which has become fixed habit. Ecclesiastes has a message to parents here, the parents who are so careful for everything in the child's nurture but his religious training. Make the child's religion a habit. "Train the child in the way he should go, and he will not depart from it."

June 27

GOD'S COMPASSIONS WILL NOT FAIL US

READ Lamentations 3:22-36.

THE Book of Lamentations exhibits the Hebrew elegy in the perfection of its artistic development." It is a poem, and as a poem it should be judged. Most of the poems in the book, for it is really composite, were probably written in the days of the exile, and reflect the anguish and the desolation of spirit wrought by the destruction of Jerusalem. It reflects also the unconquerable hope which made the Hebrew people unique. This hopefulness was less a characteristic of the people in themselves, than the outcome of their fundamental attitude to God. "God's compassions will not fail us," was a piece of splendid optimism which was justified by the belief that God had promised His protection to His people, and His integrity was guaranteed by His moral nature.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

NOT an unworthy pendant to Browning's immortal lines is this from the New York Times, by Vilda Sauvage Owens:

"OH TO BE IN ENGLAND—"
"Oh to be in England, now that April's there."

The little lanes of England,
 From Cumberland to Kew,
 Are dressing up for Spring
 In the April dew.
 Kingcups, daffodils,
 Tall yellow broom,
 Will mark the road to London in a
 Blaze of bloom.

Oh, the red cliffs of Devon,
 And the white cliffs of Kent!
 And the breath of the Downs,
 And the wild, sweet scent
 Of thyme in the rain,
 When the wind blows over
 From the Wolds to the Weald, on its
 Way to Dover!

There's a wild briar-rose
 And a blue harebell
 In a little green lane
 By Robin Hood's Well.
 And down by the pool
 Is a pink hedgerow.
 There'll be poppies through the corn,
 When the Buttercups go.

Oh, it's wild on the moor,
 Where the swift Dart flows.
 And it's bare on the hills,
 And a bleak wind blows.
 But the April fairies
 (And the elves, of course)
 Are making coats of heather and
 Gowns of gorse.

Dove Nest, Watersmeet,
 Canterbury Town,
 God's Hill, Fairy Cross,
 Little Berry Down—
 Dear names of melody,
 Soft as a prayer,
 There's love in the English lanes, and—
 April's there!

SOME ONE writes, entering indignant protest against "fashionable" weddings in church during Lent, and sending an account of such a wedding in Louisiana. Well, we must bear with differences of appreciation. I should think that a wedding ought to have a festival setting, and that a penitential season would be plainly unfit; yet I remember a candidate for orders in an eastern diocese whose wedding took place in a Cathedral church on Ash Wednesday! For those who have any respect for the tradition, the unbroken usage of Catholic Christendom discouraging weddings in the forbidden seasons seems sufficient. Yet it is true that there is no enactment on the subject in the Digest of our canons, or in the rubrics of the Prayer Book. Let us trust the force of gradual education, and look forward to the time when sanctified common sense will lead people not to make a disciplinary penance out of getting married.

THIS IS WORTH careful consideration by those who would look to Rome for guidance in matrimonial causes:

"The Roman hierarchy stated the facts touching this annulment of intermarriage of two Protestants in its clip-sheet news service sent out from its political headquarters, July 28th, under a Rome date line, in these words:

"A declaration of annulment of the attempted marriage of John Morrison and Mary Dudley Sanderson, both of whom are non-Catholics, has been decreed by the Apostolic Segnatura, acting under special direction of the Pope.

"Proceedings for the annulment were brought by Morrison, who wishes to marry a Catholic. The prior alleged marriage was declared null because Morrison, before contracting it, had made a formal declaration to a Protestant minister to the effect that he had no intention of entering into an indissoluble union."

I TAKE THIS from the London Times. Such "howlers" are inexhaustible, it seems, and each school generation furnishes a fresh supply.

"There have been many definitions of marriage, some illuminating, some bitter, some humorous, a few adequate, but it has remained for a schoolboy to blunder into the most crudely cynical, thus: 'Acrimony (sometimes called holy) is another name for marriage.' This piece of unintentionally mordant criticism is taken from a number of schoolboy howlers published this month.

"One schoolboy wrote: 'The court of chancery is so called because it takes care of property when there is no chance of the owner turning up.' And again, 'Evolution is what Darwin did, Revolution is a form of government abroad. Devolution is something to do with Satan.'

"Spelling and pronunciation combine often, it seems, to dig a pit for schoolboys; hence one declares that a fugue is what you get in a room full of people when all the windows and doors are shut, and cereals are films shown at the pictures, and which last fifteen weeks.' The confused idea comes out well in 'A glazier is a man who runs down mountains,' and in 'The people in Iceland are called Equinoxes.'

FROM AN African mission school these curious answers came:

"Orpheus was a poet or organist."

"Harmonia was the author of the Harmonium."

"Poverty is what only lie-abed people suffer from."

"Divert means to dive in the water, change, and turn out."

"Morose—Feelings which one feels in him which become the habit of the one.

"Ruthless—Nasty appearance signified by the face."

"Chart—Conversation. Palaver. Different kind of fruits."

"Gambols—In large quantity. A hoof or joint."

"Sea fishes in shells. Signs."

"Skimming along the bangs of rivers.

"Groups of fish which usually chased the young one in the sea."

"A group of fish that come to the shore in quantity to lay eggs."

"Palatable means sweetable."

"Puck—A merry boy in the Mid-summer Night."

"A meat made with the flesh of a pig that can be sent to far distance without spoiling, therefore it is salt and that keep it not wraughting."

"Scotland—A town in Europe, where Livingstone was borned and found Africa."

"The opposite of malediction?—Femalediction."

I FOUND THIS choice bit of ecclesiology in an article headed "Active Work on Cathedral Front Begun," which the New York Times published May 7th.

"Purple surplices and red collegiate hoods added color to the black and white robes of the majority."

"Purple surplices" is especially good! But why, one still wonders, do reputable newspapers allow men and women, ignorant of the very terminology of such things, to write up descriptions of them? They would not tolerate blunders in other fields of far less importance.

IN A RECENT *Punch*, one of the full-page whiskey advertisements which adorn that cheerful paper digressed from the praises of alcohol to give a slight treatise on the goldsmith's art, ending with the statement: "St. Dunstan, who instituted the Order of Benedictive Friars, was himself a celebrated craftsman."

"Benedictive Friars" is distinctly good. How much "Johnny Walker" went to that blunder?

THE *Scottish Chronicle* gives us this limerick:

"There was a young student of Trinity,
 Who found the square root of infinity,
 But, in counting the digits,
 He was seized with the figgets,
 So chucked Science and took to Divinity."

Religious Training of Near East Orphans

A CONFERENCE of unusual significance was recently held in Constantinople, in which those participating were representatives of the Greek Orthodox Patriarch, the Armenian Patriarch, the Syrian Church, the American embassy, the Church of England, American Protestant Missions, Robert College, the Y.M.C.A., the Y.W.C.A., several educational institutions in the Near East, and representatives of the Near East Relief. The purpose was to consider the question of the religious education of children being cared for by Near East Relief and the relations of Western to Eastern Churches involved thereby. The immediate occasion of the conference was the visit of Mr. John R. Voris, of the New York office of the Near East Relief, who had attempted, with much success, to secure the coöperation of Eastern Church leaders with Near East in arranging a program for such religious education.

After the careful consultation with representatives of these various bodies and organizations, Mr. Voris presented in considerable detail the views and the program that were suggested for dealing with so important a matter. Before going to Constantinople he had carefully obtained the views of the leaders of the Federal Council of Churches, the Episcopal National Council, representatives of the Church of England, of the Lord Mayor's (of London) Committee for Armenian Relief, and of Free Church leaders in England, and especially of Dr. Emhardt, of the National Council of the Episcopal Church, and Dr. James I. Vance, of the Federal Council; and after arriving in Constantinople, conference with the Greek Patriarch, the Armenian Patriarch, and the head of the Protestant Community.

Mr. Voris presented the subject in three parts: The Problems Involved, The Development to Date, and The Practical Issues Facing us.

With respect to the problems, he recalls that Near East Relief grew out of an immediate emergency need rather than of any plan for continuous care of children such as had developed from the necessities of the case. The intentions, at the outset, were simply to give non-sectarian relief, and the organization had been created by such men as Mr. Morgenthau, a Jew; Dr. Barton, a missionary; Walter George Smith, a Roman Catholic, and others of all faiths. When the development of the work through the continuous care of children was thrust upon the organization, there became necessary the consideration of new thoughts that had not suggested themselves at the outset. The moral and spiritual needs of these children, who had been divorced from their homes and separated from their parents, became a question of cardinal importance. Near East Relief had been established by non-sectarian agencies in America, working intimately with Jewish, Roman Catholic, Protestant, and non-Church constituencies, all of which were united in the desire to give immediate relief, but in connection with which there were many opinions as to constructive work after such relief had been given. There arose, then, the question as to the relation of overseas constituencies of the Eastern Church and of educational and missionary forces, with the consideration that all of the children belonged legitimately to one or other of the Eastern Churches. In spite of the difficulty, the necessity for a constructive program could not be evaded.

The development to date included the appointment and work of three constructive committees, one on social service, one on general and vocational education, and one on religious education and training. The last named, which will suggest a policy and a program on religious training, represents American Protestant, Roman Catholic, and Jewish constituencies. Gradually, after very many conferences with constituent bodies and their leaders, there had been developed a great educational plan, carefully worked out, and upon it depends the outcome of Near East Relief. It has given to the religious forces of America a conception of the fact that there are several thousands of children in the Near East capable of becoming leaders in thought and action; that these children should not be divorced from their native inheritance, but rather trained in leadership in native thought; that the Eastern Churches have suf-

fered and struggled, and that they should be understood by the American Churches, sympathized with, and through these children assisted to regain their spiritual strength. All these constituencies had finally agreed on a program, in an attempt to secure the coöperation of Eastern Church leaders.

This led up, then, to the consideration of the immediate practical program. Agreement has finally been reached upon the following five-fold principles:

1. The orphans under care of Near East Relief should have a training in character building and in religion.
2. Near East Relief has a responsibility, which it cannot escape, of arranging for such a training.
3. In religious education the children should be trained in the faith of their fathers, and this training is to be a positive thing, not merely a freedom to attend a native Church service.
4. The native Church leaders are to be consulted and their leadership sought, and a coöperative program shall be arranged.
5. Near East Relief should provide definite, trained religious education and leadership for the children.

"This," says Mr. Voris, "is a great advance; we want every one to see that."

As to the definite program, agreement had been reached very slowly, but at last it had been agreed that the program must cover the following points, each of which had been carefully discussed with the Patriarchs and their representatives:

WORSHIP: Worship under native leadership should be provided. It should be so arranged that the children can attend services regularly for a reasonable length of time and at a convenient hour, and that service should have instructional features.

LITURGICAL TRAINING, etc.

CATECHETICAL TRAINING, all of this under the definite leadership of native priests, or, where feasible, native laymen.

GRACE AT TABLE, and prayers at bedtime.

HYMNALS, that will give both native hymns and Western Church hymns.

THE NEW TESTAMENT in readable native tongue.

REGULAR TEACHING in the Life of Christ and the Acts of the Apostles.

PRACTICAL EVERY-DAY PROBLEMS and problems of life in light of New Testament, including honesty and honor, chastity, relationships with others, social obligations, business and civic relationships, personal winsomeness, obligations as citizens, business ethics, peace-making qualities, altruism.

In carrying out this plan it would be necessary to make provision for the circulation of the New Testament in native tongues where not yet provided, and for a preparation of many lesson courses, hymn books, prayer books, catechetical courses, etc. It was agreed that the problem of securing for worship and general instruction modern-minded, native-born men, who understand youth, preferably those trained in England or America, was essential. The best that American and English can give to supplement the work of the Eastern Churches should be provided. It was requested, therefore, that the representatives there gathered would act as counsellors, carrying out that program. Here would be given the contribution alike of West and East. "The West," said Voris, "needs the worship, the spirit of consecration, the devotion, the reverence of the Eastern Churches. The Eastern Churches need the educational and ethical and social and religious educational contributions of the Western Churches, and the Western practical methods of working with youth."

Following the talk, there were questions and comments, all of a sympathetic and understanding nature, and after that a vote was taken indicating the support of all present and their willingness to coöperate on the plan.

CONQUERING POWER comes from self-denial, self-discipline, self-forgetfulness for the common good.—*Archbishop Davidson.*

The Social Service Conference at Manitou

The Living Church News Bureau
Manitou, Colo., June 10, 1925

THE fifth National Social Service Conference of the Church, held at Manitou, Colorado, began with a meeting of the executive body for organization at three o'clock on Saturday, June 6th, which was followed by a reception, from four-thirty to six o'clock, at the Cliff House for all delegates. In the evening, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, and chaplain of the Conference, held a service of preparation for the corporate communion Sunday morning.

On Sunday, June 7th, there was a celebration of the Holy Communion at eight o'clock at St. Andrew's Church, with Bishop Ingley as celebrant, assisted by Dean Lathrop, and the Rev. E. W. Boone, rector of the parish. At Morning Prayer later the sermon was by the Rev. J. F. Plummer, of Chicago. The afternoon was spent by the delegates in drives and sight-seeing about Manitou.

WORLD PEACE

At eight o'clock Sunday evening there was a mass meeting on World Peace in the high school auditorium, with Dean Lathrop presiding. Dean Lathrop, in introducing the speakers, stressed the importance of the subject of World Peace, stating that patriotism may be perverted into a hellish force, which only the Christian faith can counteract. The first speaker was the Rt. Rev. J. H. Tihen, Roman Catholic Bishop of Denver. He stated that war is a terrible evil which undoes the constructive work of years done by the Church and other beneficent agencies. Jesus Christ is the greatest exponent of peace, as foretold by the angels' song at Bethlehem, "Peace on earth, good will to men." All through His life He emphasized the necessity of peace. His last prayer for His disciples was a prayer for peace. After His resurrection, His greeting to the disciples was, "Peace be unto you." Christ came to bring abundant life, which could only come through peace. Universal peace can come only by Christians creating a public opinion for peace. Some people say, "Wars have always been, and must continue to be." That same argument has been used of poverty and slavery, but today poverty is being lessened and slavery has been abolished. War, which is far worse than either of these, will in like manner be done away. Our United States of America is on trial before the world today. We must each use our influence to mould public opinion in the direction of peace.

The second speaker was Dr. J. Holland Rose, Professor of Naval History, in Cambridge University, England. Warfare, he said in substance, both on land and sea, has become today a colossal absurdity. The greater the mass employed the less is the military result. In olden days small armies fought decisive battles, but such was not the case in the late war, e.g., the Battle of the Marne, where the front was 250 miles long, reaching from the North Sea to Switzerland. Neither army could turn the flank of the other or break through. There was tremendous loss of life, money, etc., but no result. All recent military inventions have been counteracted by human ingenuity, German gas by British gas; British tanks by German long-bore guns. The opposing air forces created a deadlock in the air. Battleships, relying on the long range gun, fought no decisive battle. Wireless telegraphy has banished secrecy in warfare, so that there is no possibility of surprise. The submarine, which in 1917 promised to be such a deadly weapon for the Germans, was neutralized by the depth bomb. Thus modern warfare becomes a *reductio ad absurdum*. The alternative to war is arbitration, to secure which the World Court of Arbitration is the greatest factor today, though the League of Nations is also doing notable work.

ELECTIONS AND REPORTS

On Monday, the officers for the following year were elected, as follows: President, Dean Lathrop; First Vice-President, Dr. Jeffery Brackett, Boston, Mass.; Second Vice-President, Archdeacon Humphreys, Baltimore, Md.; Secretary, the Rev. C. H. Collet. Then followed the reports from the various Provinces, Dr. Brackett reporting for the First, the Rev. S. Tyler for the

Second, Archdeacon Humphreys for the Third, the Rev. C. B. K. Weed for the Fourth, and the Rev. G. H. B. Wright for the Eighth.

Mr. Alfred Newbery gave a summary of work done in various provinces and dioceses. He said that there had been an advance in the creation of parish committees and discussion groups, as well as in jail work. He mentioned various encouraging signs, such as the special corps of speakers who visited parishes and organized the work in Southern Ohio, the interest shown in Georgia on the subject of Juvenile Courts and Probation Officers, the plan for conferences of parish social workers in Massachusetts, and the attempt at inter-parochial discussion groups in the Diocese of Pennsylvania. He stated, however, that two-thirds of the Dioceses are not properly organized for social service. The Church, he said, has the finest possibility of diocesan organization, but we need the right personnel. We must try to convince people that social service is not merely a hobby, but a necessary part of the Church's gospel. In conclusion, he stressed the need of a closer connection between the parish committees and the diocesan department.

Next came a general discussion on the question, What Shall We Do Now? The most important suggestion made was that a committee of three be appointed by the chair to investigate the canons of the various dioceses in regard to social service organization and to publish their findings. Then followed a report of Provincial organization and activity by the Rev. C. L. Street, of the Diocese of Chicago. His report covered that for the Fifth Province. He mentioned three obstacles to Provincial organization: first, the lack of coöperation between the province and the diocese; second, the expense of attending provincial meetings; third, the difficulty in getting people to go. He said that these obstacles could be overcome, first, by adding to the provincial commission people who are connected with the Diocesan organization, second, by getting interested people to attend, third, by providing a definite, concrete program.

THE CHURCH AND INDUSTRY

Monday afternoon the Rev. William B. Spofford led a round table conference on the topic, The Church and Industry. He discussed certain outstanding examples of modern methods in industry such as that of Mr. Nash in Cincinnati. He said that sometimes the Church is too radical in the resolutions it adopts in regard to industry, which are mere gestures without reality. There is need to discuss particular cases rather than pass resolutions. Labor leaders are interested in religion, but distrust the Church. The Church must endeavor to overcome that distrust by adopting a sympathetic attitude. He spoke of the strike of the silk workers in Paterson, N. J., and showed that the Church was the greatest single instrument in influencing men to settle the dispute. One of the best things any parish can do is to get together a small group of employers from its own membership to discuss the industrial situation in that locality.

THE CHURCH AND THE SOCIAL WORKER

At 8 P.M. Monday, Dean Lathrop called the conference to order to listen to an address by Mr. W. W. Pettit, Assistant Director of the New York School of Social Work.

Mr. Pettit said, in part, that social work is still new and not yet sufficiently standardized; that although the Church had been the leader in this movement, nevertheless alms-giving and relief as offered by Churches is not strictly social work; that a kind heart is not alone sufficient, but great intelligence must be used in this work; that the emphasis should be placed not on the doer but on the recipient—i.e., What is the result on the individual who is helped? He said further that there is no panacea for social ills; that each case must be studied separately; that the social worker aims to influence the personality of the client, not only by direct contact but also by changing environment; that too often the Church has thought of social work in terms of its effect on the institution rather than on the individual helped. In conclusion he said that social workers may not be Church workers, but that they are religious in the broadest sense of the word.

The Rev. Samuel Tyler, D.D., spoke on Church Social Service: What is its Message to the Social Worker? He said that some years ago social workers distrusted the Church, but that today they are coming more and more to desire the coöperation of the Church, if the Church will furnish trained workers and if there be no duplication of effort. He made a strong plea for dropping the term "secular" in regard to social work agencies. He said that the special field of the Church is two-fold; first, inspirational, teaching society to apply the principles of our Lord to all parts of life; second, furnishing definite help to community social enterprises, such as the Big Brother and Big Sister Movements, Juvenile Courts, etc.; that in order to change evil conditions, spiritual force is necessary as well as material aid, and that the Church alone can furnish a spiritual dynamic. He stressed the need of true democracy and real hospitality on the part of the parish to all classes of people. He emphasized the need of a recognition of the social character of sin; that the Church worker must learn to share the suffering and difficulties of the sinner. Church social workers must be trained in a professional knowledge of their work, but should also receive that preparation which the Church alone can give through prayer and the development of the spiritual life.

THE RURAL CHURCH, AND DIOCESAN COÖPERATION

Tuesday morning, Dean Lathrop said that our Social Service should not be named "Christian" because it sneers at others engaged in Social Work, for our Social Service does more than try to mend perverted conditions, as it rather tries to prevent them by examining such fundamental things as sources of income, labor relations, responsibility of capital. We need surveys, he said, such as Miss Coe has conducted in Detroit and Miss Carpenter in Louisville, Kentucky. A survey is not an investigation but an effort to coöperate with local institutions in the study of their problems.

The Rev. F. D. Goodwin was introduced and spoke on the Task of the Rural Church. He said that rural conditions are of fundamental importance to the economic life of the nation, that the home is better idealized in the country where the simpler qualities of life are maintained, that the tremendous flow of population from the country to the city, while necessary for the city, too often leaves a poorer element in the country. There is the danger of tenancy which increased in 1921-23 from thirty-seven per cent to sixty-eight per cent of all tillable land. The Presbyterian Church has been the pioneer in rural Church work, having trained in the last fifteen years more than 5,000 ministers for rural work. The Episcopal Church, though strong in some rural communities, is just beginning to attempt to deal adequately with the problem. There are 101,000 rural churches in America, but only one person in five in the country goes to church and only sixteen per cent are Church members. There is too much competition among rural churches—seven out of ten of which are without regular pastors. Four million children living in the country have no Sunday school. The Episcopal Church has the reputation of being an urban Church with an urban point of view. We must train men for rural work and then put them in strategic places. An important means of such training is the Summer Conferences for Rural Workers at various State Universities; also courses on Rural Work should be put into our Seminaries.

The Rev. E. S. White, rector of the Church of the Holy Communion, St. Louis, Mo., spoke on the question, How Can We Use the Individual Members of the Diocesan Departments? He said that too few members of these departments are trained or informed in real social work; that the personnel of the departments might be improved by specialization in particular work, e.g., one member might relate the work of the department to the activities of other departments, another member might follow up legislative matters. Each department, he said should contain at least one lawyer who would help to avoid foolish pitfalls, another member might promote literature propaganda for Social Service.

The Diocesan Department and the State Conference of Social Work, was the subject of the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, Calif. He said that this whole matter depends on the relation of the dioceses to the states; that there are nine States which each contain three or more dioceses; in these he advocates the creation of a central committee to coöperate with the State Conference

in order to have a unified program. There are twelve states containing two dioceses each, each of which should work in agreement with a state conference. There are fourteen States where state and diocese are coterminous, and here the problem is simple. The two outstanding examples of coöperation between diocesan departments and state conferences are, first, California where the Social Service Departments of the four dioceses held an exhibit and made a corporate communion in conjunction with the state conference; second, Pennsylvania, where a central committee of the Diocesan Departments arranged for a two-day conference and a corporate communion in connection with the State Conference. Small beginnings have also been made in Illinois and Indiana. The value of such coöperation is, first, to the diocesan commissions in the improvement of social technique, as well as in the stimulus to the parish or parishes in the city where the Conference meets; second, to the State Conference is in its consciousness of religious coöperation and the renewal of the spiritual dynamic for social workers who are Churchmen.

THE BROKEN HOME

The addresses Tuesday afternoon were began by Mr. James H. Pershing of Denver, Colo., who spoke on The Broken Home from the View of Dependency. Mr. Pershing had had wide experience in this matter, having been for twelve years President of the United Charities of Denver, and now being President of the Denver Community Chest. His remarks were drawn from a study of six institutions in Denver which care for 1,200 children who come from broken homes.

The death of the mother, he said, brings the highest degree of dependency. A very small proportion, only seven per cent, of children in orphanages are full orphans—that is, both father and mother dead. There are less broken homes among the Jewish people than any other nationality. Fifteen per cent of dependency is the product of divorce or intentional desertion by one parent. Fifty per cent comes from homes broken by both parents living but separated, this means voluntary, willful neglect on the part of the parents.

Mr. Pershing thinks that we should seek prevention by studying the causes of domestic discontent. To raise money for alleviation is easy, but for prevention is most difficult. In divorce cases the charge of non-support or cruelty is used only to cover up the real cause, which in ninety-five per cent of the cases is some form of sex antagonism. A divorce can be cured as can yellow fever and diphtheria, but legislation cannot cure divorce any more than it can cure those diseases. In dealing with dependent children, institutional care should be reduced to a minimum. Eight months is the longest period a child should stay in an institution. We should aim to re-establish parental care as soon as possible.

There should be training for marriage on a scientific basis, first, in the home. Parents should be instructed so they, in turn, can instruct their children; secondly, there should be medical instruction; we need experts to arrange, formulate, and promulgate a study of the facts of life, and we need the scientific help of the medical profession in this particular. Third, there must be religious training; the Church should teach her children the essential unity of body and soul. The Church must not exaggerate ascetic tendencies. The causes of misconduct do not always lie in "wilful perversity," but very often in heredity and environment. The Church should establish standards for selecting the physically fit for the marriage blessing. Many divorces are due to physical causes which are subject to medical or surgical treatment. The Church must encourage scientific study and stand back of the courts. Science, on the other hand, must recognize that domestic happiness follows obedience to natural law. Church marriages are seven times as permanent as mere civil marriages—this gives the Church a wonderful opportunity.

Miss Miriam Van Waters, Ph.D., Referee of the Juvenile Court of Los Angeles, California, spoke on The Broken Home from the Point of View of Delinquency. She said that delinquency is never caused by physical conditions alone. Commenting on the theory that the feeble-minded are a great social menace she said that many feeble-minded persons should more properly be called "differently-minded." We must give up theories and depend on individual case records. Even a so-called "good home" may produce delinquents, if it creates in children an antagonism to ill-used authority. That home where the con-

sideration of the child's security and comfort is put first does not produce delinquent children. Difficult children must be taught by love and intelligence to see and hate wrong-doing. Repentance is not something forced from without but a release from within. No external punishment can make a child a social being. A true home is one in which the proper emotional relationship is maintained by the parents. The family is a democracy, where all consult for the good of each other. The adolescent child needs the security of "behavior codes" in the home, things which the parents really believe, and not just talk about. There is too large a degree of emancipation of young folks from parental control but the forces of evil are shallow and stupid and can be counteracted by wise and intelligent parents. Adolescence is like another childhood equally helpless, needing guidance and wise control. The Church must foster in parents and children alike the virtue of loyalty, and loyalty is devotion of self to the community.

At 8 P.M., Mr. Alfred Newbery read a paper on Divorce, which is soon to appear in THE LIVING CHURCH.

REPORTS OF ORGANIZATIONS

On Wednesday morning reports were made from the various group discussions. The Girls' Friendly Society reported through Miss Dunn that they expect to work in four fields: 1, World Court; 2, Child Labor Amendment; 3, Discussion Groups; and 4, Rural Work. Mrs. Pease reported that the Church Mission of Help would labor for coöperation between the Church Mission of Help and City Missions. The Rev. Mr. Crary reported that the City Missions group recommended hearty coöperation with the Church Federation; recommended that they enter into probation and court work; recommended that they compile a special Hymnal and Prayer Book for City Mission Work, and have an exhibition at the General Convention.

Mr. Weston then spoke on the Seamen's Church Institute. He said there were two great problems connected with the work with sailors: they are homeless and transient. The task of furnishing to the sailor home-like conditions in their institutions was handled much easier than that of solving the problems presented by the transient nature of their work. This latter element makes of the sailor a very violent radical with no responsibilities or obligations to any social organization. Mr. Weston felt this must be met by religion in which the sailor would find kindness and confidence offered him by well-trained clergy.

Mr. Alfred Priddis, of Buffalo, N. Y., read a paper on the subject of City Missions, in which he said that City Missions were the parents of modern social service. City Missions are conducted in twenty-four cities at a cost of \$750,000. They minister to 500 institutions, administer the Holy Communion to 100,000 persons a year, and preach the Gospel to 500,000 annually. City Missions are needed in many more places, but these should be organized only by a person highly specialized in this work. He feels that City Missions need study and in many places reorganization that they may be put into closer touch with modern social service and use its technique. The City Mission worker must know not only the best methods for alleviation and reconstruction but must also study the underlying unrest and discord in society today. This means that there is a tremendous need for the very best equipped and ablest of the clergy.

THE CLOSING

A vote of thanks to Dean Lathrop for the splendid Conference was taken. Upon the recommendation of Dean Lathrop the Conference elected the following persons members of the Council of Advice: Miss Ann Vernon, Dr. Samuel Tyler, the Rev. Messrs. C. Rankin Barnes, E. S. White, P. R. Kreidler, C. K. Gilbert, Lewis N. Taylor, and Benjamin Dagwell.

It was voted to refer the question of next year's conference to the Council of Advice.

Resolutions were offered by Dr. Samuel Tyler expressing the appreciation of the Conference for the courtesy and consideration shown by the management of the Cliff House, for the generous acts of friends in providing automobiles for drives on Sunday afternoon, and for the great service rendered by the rector and members of St. Andrew's parish.

There was also a vote of appreciation to those who read

papers and delivered addresses to the Conference, and it was voted that a letter of sympathy be sent to the Rev. Mr. Kreidler, and also one to Miss Ann Vernon.

Delegates from twenty-nine dioceses were present at the Conference.

THE TORCH PATRICIUS BORE

In Tara Hall St. Patrick came,

The man of God with unction bold;

For he was challenged by the king,

Laoghaire the stern, account to bring,

And explanations to unfold,

For lighting up his Easter flame

Before the king's great beacon flared—

And on him hate and treachery stared

From pagans feasting there.

But Tara Hall was none too strong,

Nor its retainers' bloody spears:

A mystic power the cross upheld,

And paynim spears by grace were felled:

The sword of truth cut deep, midst fears,

And penitence swept through the throng,

So fierce Patricius' torch did flare:

Within the Hall of King Laoghaire

This miracle was seen.

From Tara, to Connaught he went;

To Ulster, Munster, Leinster fair;

And converts to the cross did throng

Confessing Christ, repenting wrong;

And churches sprang up everywhere,

'Neath holy unction, Heaven sent.

From pagan darkness thousands came

Beneath Truth's bright and holy flame

Patricius held so high.

To foreign shores the cross was borne

By thousands fired with holy zeal,

Till millions worshipped at Truth's shrine,

And learned the power of grace divine

To build the Church's commonweal:

So heathen gods were overthrown;

And men clung to the new-found faith,

And honored God in face of death,

Nor counted life too dear.

Full many years, so long, so long,

The lamp of life held out to burn!

He preached where Erin's faithful dwell;

He drew from God's perennial well;

Sought for the lost sheep's safe return,

And battled 'gainst established wrong;

Then laid him down to rest the whiles,

Beneath high Heaven's approving smiles,

The saintliest of his age.

IRA DANIEL LOUNSBURY.

THERE ARE worse things than loneliness. The prodigal son was not lonely while he was wasting his substance with riotous living in a far country. He was lonely when he was forced to go into the fields to feed swine; and that loneliness was the greatest blessing God could send him just then; it marked the beginning of his return to fellowship with his father. But there is another kind of loneliness, which may come to those who are in the fullest fellowship with Christ. It is the result of the attitude of the world toward Christ. The world is not interested in those whose lives are hid with Christ in God, and is likely to give them the cold shoulder. Therefore the Spirit-filled life may be a lonely life. But, as some one has pointed out, it is never a lonesome life, for we always have the companionship of the Lord Jesus. His Word, which He fulfils, "Lo, I am with you alway, even unto the end of the age," makes lonesomeness impossible for the abiding Christian, and fills our loneliness with the joy of the Lord.—*The Sunday School Times*.

EDUCATION gives fecundity of thought, copiousness of illustrations, quickness, vigor, fancy, words, images, and illustrations; it decorates every common thing.—*Sydney Smith*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

A BISHOP FOR EUROPE

To the Editor of The Living Church:

THE QUESTION of a Bishop for Europe, as stated in THE LIVING CHURCH, is, no doubt, a matter which will come before the General Convention, and should receive in advance expression from the Church, that those, who must decide this question, may be guided wisely in their action.

The letter, in your previous issue [May 30th], of the Rt. Rev. John N. McCormick, D.D., now in charge of the American Churches in Europe, will be read with interest, as will also the memorandum of the Rev. Everett P. Smith, the devoted rector of Emmanuel Church at Geneva. I venture to write you, having lately spent a year in Rome, in charge of St. Paul's Church, which, next to Holy Trinity in Paris, the Pro-Cathedral, is the most important European parish.

In his conclusion to the memorandum as to why a Bishop should be elected to represent the American Churches in Europe, Mr. Smith says that the oversight of our small number of parishes would be merely incidental. In this he is quite right, as the visitations, important as they are, take but a short time, and can be well assumed by a Bishop appointed for this purpose.

The present Bishop in charge of the American Churches seems to be in favor of the election of a "first class man" for a position of "absolutely first class importance." It is natural for Mr. Smith, living in Geneva, to view the relation of this Church in America as an added mediator of the European problems, and to desire it to have an official representative living in Europe as one more observer. There are a great many there now, and he feels the Church should be counted among the number. But to us over here the question arises, Is it wise to elect even a first class man, who shall have to deal with all the contacts which Mr. Smith enumerates? Living in Europe would give such a man a closer understanding of some things in which the Church could be of influence, but he would lose the general view point of the mind of the Church in this country, and might easily be led a little too far by his enthusiasms.

The actual time spent in visitations need not be more than two months. The remaining ten months, we should have this "first class man," so much needed in this country, living a very easy and delightful life abroad, considering these questions, and taking conference necessarily with the Church at home, before he could involve it in any foreign movement. The National Council would be very conservative in giving its authority.

We have many first class bishops, some linguists, who have suffragans, or coadjutors, who could be spared six months at a time to live half the year in Europe, and attend to all the matters that are suggested. A change every three years would be advantageous in bringing a new mind to these large and important questions.

What seems to me should be considered, is that the men in charge of our European Churches ought not to remain abroad long enough to lose the view point of the home Church, and, on their return, they should be used to preach that international good will, with their wise understanding, that they may help to prepare the way for the greater internationalism, which is fast coming, and for which we must be educated and made ready. To send men to Europe to take charge of parishes, there to study the people, gaining intimate knowledge of the countries to which they go, is a service the Church has been slow to recognize, as it is one of great importance, and the Bishop appointed should seek to develop this new school of international prophets.

It may not seem to be dignified in this connection to speak of the additional financial obligation. To add the salary of another Bishop with his expenses would have to be weighed against the value or perhaps another Missionary Bishop in our domestic or foreign field, to manage work to which the Church is already committed. The Budget is at present in question, and to add to it in this way will be a matter for thought.

THEODORE SEDGWICK.

THE CHRISTIAN PUEBLO INDIANS

To the Editor of The Living Church:

THERE HAS COME to our notice a communication from the Commissioner of Indian Affairs to one of your readers who wrote to the Department on behalf of protection for the progressive Christian Pueblo Indians, as suggested in Mr. Welsh's article in your issue of April 25, 1925. In it Commissioner Burke states:

"There is not, in the opinion of this office, enough in the conditions as they exist among the Pueblos to justify the conclusions of Mr. Welsh, made in the article referred to. We base this statement upon the official information."

Curiously enough, the statements made in Mr. Welsh's article were based almost wholly upon official information. Commissioner Burke recently called upon Mr. Welsh to justify certain assertions of a similar character that had been published, and in reply it was only necessary to quote from the records in the Indian Office (of which Mr. Burke appeared to be ignorant) to give him the desired information. As Mr. Burke never disputed the contents of Mr. Welsh's letter to him of February 13, 1925—on which THE LIVING CHURCH article was based—he is evidently still ignorant concerning the records of his own office, or is ignoring them.

It is likewise astonishing that Commissioner Burke should send your correspondent a letter written to him by Bishop Howden, of New Mexico, reviewing Pueblo conditions, and really confirming the main contentions of Mr. Welsh. Bishop Howden recommended definite action by the Indian Bureau to protect these progressive Christian Indians, and urged that the native governors, and more particularly the cacique, should be "made to understand that the Christian Indians of their respective pueblos are to enjoy religious freedom, and that molestation towards any individual Christian Indian, because of refusal to associate himself or herself with the pagan ceremonies will not be tolerated by the Government, because contrary to the Constitution of the United States."

Commissioner Burke, in writing (May 19, 1925) to your subscriber, states that the suggestion made in the closing paragraph of Bishop Howden is being carried out, "and the Pueblo councils and officials are informed that the Christian Indians of their respective pueblos will be permitted to enjoy their religious freedom."

That is the crux of the Pueblo situation, and what the Indian Rights Association has been contending for during the past year or more. Such a policy was not in force April 25th, when you published Mr. Welsh's article, but if it is henceforth to be maintained, it indicates that Commissioner Burke realizes the right-thinking people of the country are demanding that the rational policy of the Government shall be adhered to in administering Indian affairs.

When we received from Bishop Howden a copy of his March 12th letter to Commissioner Burke, we sent the Bishop further information than he had been able to secure in his personal inquiry into this matter. This was so convincing that it reduced his difference with us to one point, and on that one he was not sure of his ground. In writing to us under date of April 11, 1925, Bishop Howden said:

"In respect to all the other matters, as I have said, I find myself in complete agreement and sincerely trust this agitation may result in improved conditions among the Pueblos and the protection of the Christian and progressive Indians. There is no question in my mind about the abuses and unfortunate conditions of estrangement and pressure by the non-progressives towards the younger and perhaps Christian Indians, and this situation should be firmly corrected if possible."

It has taken the Indian Office a long time to realize the Pueblo situation needed action—notwithstanding the many and voluminous reports on the subject sent to it by its own field officers—and, if it now intends to follow the sane course indicated, a brighter day is dawning for the progressive and Christian Pueblo Indians.

M. K. SNIFFEN,
Secretary Indian Rights Association.
Philadelphia, Pa., June 10.

A QUESTIONABLE CONFIRMATION

To the Editor of The Living Church:

IN THE ISSUE of the Living Church for May 30th, there appeared a news item saying that the Archbishop Germanos, of Baalbec, Syria, administered Confirmation in Holy Trinity and St. Mary's Churches, Brooklyn, acting for the Bishop of Long Island. It was added that "the Archbishop, who speaks no English, laid his hands on the candidates, the prayer being said by the rector. At the conclusion of the ceremony the Archbishop said a prayer in Arabic, which was repeated in English by the rector."

Suppose that this service, instead of being for Confirmation, had been for the Ordination of Priests, performed in the manner above described, with a silent Bishop and with only a priest saying the enabling words: would we be entirely satisfied with its validity?

Would the clergy and people of a Diocese like to receive as their Bishop a man who had been consecrated by the silent laying-on-of-hands by one or more Bishops, but the enabling words being said only by a priest near by?

It is of the very essence of Baptism, Confirmation, Ordination, or other Sacrament, that the enabling words be said by the officiant himself at time of the manual acts, not before or after; nor can those words be said by another. This is clearly shown in the Baptismal service, where the priest says, "I baptize thee," etc. It is "I" who now say the enabling words, and "I" who now apply the water, both at the same moment, who is performing this Baptism. And the same principle, concerning the personal authority and act of the administrator, is implied in the bestowal of any other sacrament.

Of course we all appreciate the beautiful spirit of Christian love which enables Bishops of one branch of the Catholic Church to perform episcopal acts for Bishops of other branches; and we are delighted to see such charming fraternal relations between our own honored Bishops and those of other Catholic Churches; but when other Bishops or priests are invited to administer sacraments in our churches, it is certainly desirable that only men be selected who can speak the English language, so that there may be no question as to the validity of their sacramental acts. D. S. BENEDICT.

Washington, D. C.

A VERY IMPORTANT DATE

To the Editor of The Living Church:

THE FIRST Holy Sacrifice of the Mass that ever was pleaded on the shores of America was offered by an Anglican priest in a little tent at Jamestown, Va. Recollection of the event and the position it occupies in relation to our glorious Church and our national development must certainly thrill with a measure of just pride the heart of every sound Churchman.

The date was June 21, 1607, and the celebrant was the Rev. Robert Hunt.

This year, happily, the corresponding date of the month referred to falls upon a Sunday. It would seem, therefore, that suitable and appropriate observance of the event ought easily find expression in every parish of our American Catholic Church. Chiefly, of course, would be the celebration of the Mass, with special prayers and proper hymns, at every altar whose religious, historic, and national background fathoms its present existence by the rod of continuity of filial love and relationship with Jamestown, thereby giving it title to the protection of the Stars and Stripes.

Would it not, therefore, be possible and convenient for the pen of THE LIVING CHURCH to contribute to the thought of the Church at large and your readers in particular, at this time, so refulgent with the priceless worth of spiritual values derived from our glorious attainment, under God, though sometimes purchased at the price of Confessors' trials, but ever recognized by the patriot.

QUINTER KEPHAET.

Cedar Rapids, Iowa, May 31.

THE OBSERVANCE OF FRIDAY

To the Editor of The Living Church:

A HEARTY "AMEN!" to Mr. McKim's letter [June 6th] regarding the observance (or more correctly, the non-observance) of the rules at the bottom of page xxiv of the Prayer Book!

On Friday of this very week I went into a cafeteria for lunch; just opposite me sat a priest of the Church enjoying a meat stew!

I use the glaring example of the priest because the laity will persist in looking upon the clergy as "wholesome and godly examples and patterns for them to follow."

It would be a surprise to the average layman if he were told that the Church "requires such a measure of abstinence" on all Fridays in the year except Christmas Day. There is the well-to-do business man—perhaps he is a vestryman in his parish. The chances are also that he is a Mason. Have you any idea that he is as ignorant of the rules of Masonry as he is of the rules of his Church? Suppose he habitually disregarded a rule of his Lodge, what would be the attitude of his fellow Masons toward him? Yet we find an enormous number of Episcopalians who have no more idea of the Church's laws than they have of the economic policy of Poland!

About this time some one will bob up to say:

"But you were speaking of page xxiv of the Prayer Book. I see no rule there prohibiting the eating of meat on Fridays."

No, you do not. But are you using such a measure of abstinence of any kind that will distinguish Friday from the other days of the week? The fact that abstinence from flesh-meat on Fridays has been the custom of the Church for centuries, and the very good reasons therefor, are too well known for repetition here. The main thing is, as Mr. McKim says, either to cut the "Table of Other Days" out of the Prayer Book, or to keep it there, and observe it!

HELOISE LAVALLEE.

ON EUCHARISTIC WORSHIP

To the Editor of The Living Church:

IN VIEW of the recent remarks of the Bishops of Oklahoma and Southwestern Virginia on the subject of reservation of the Holy Sacrament, I can hardly resist quoting the following from Fr. Rawlinson's excellent *Authority and Freedom*:

"The cultus of Jesus in the sacrament culminates, from one point of view, in the modern practice of 'visits' to the Blessed Sacrament reserved in the Tabernacle, for the purpose of quiet prayer and contemplation, converse and spiritual communion with the divine-human Christ, symbolized, expressed, and, as it were, incarnate in the Eucharistic Host. It is a shallowly rationalistic criticism which fails to appreciate the spiritual significance and beauty of such a cultus, which—once granted a belief in the Real Presence, or, even short of that, recognition of the sacrament as a suggestive symbol of the Real Presence—is in itself simply one among many developments of an essentially evangelical idea, that, namely, of the relation of personal love and devotion between the Christian and his Lord. The same may be said of the modern Roman practice of benediction, of which the essence is simply a silent gesture of blessing made with the reserved Host over the kneeling congregation, in token that Christ bestows His blessing upon those present . . . they (such practices) are simple and natural, but on the other hand, wholly dispensable forms of devotion, congenial to those who are mystically attracted by the idea of the sacramental presence of the Christ. The attempt to prevent their gradual adoption in 'advanced' Anglican circles will doubtless eventually fail. They will probably never become universal or even normal within Anglicanism . . . Sacramental and institutional religion is a normal and, in general a necessary means to the indispensable end of all religion which is genuinely Christian, namely the increase of love towards God and towards man. It fails of its purpose whenever it fails to minister to the one thing that is ultimately needful. A religion of the sanctuary or of the sacristy, in so far as it ever fails to make men Christ-like, is in virtue of that failure self-condemned."

E. SINCLAIR HEETEL,
Contributing Editor,
The Catholic Churchman.

THE OLD CATHOLIC CONGRESS

To the Editor of The Living Church:

THE RT. REV. DR. KUERY, Bishop of the Old Catholic Church of Switzerland, informs me that there is to be an international Congress of Old Catholics held in Berne the first week of September, to which he heartily invites American Churchmen. The Bishop of Harrisburg is to attend, and I hope to be there also. We shall rejoice if any other American friends of the Old Catholic movement can be present. Will any such be good enough to notify me of their intention? After July 1st my address is in care of Brown, Shipley & Co., Bankers, 123 Pall Mall, London, S. W., 1.

June 10.

WILLIAM HARMON VAN ALLEN,
Secretary of the Society of St. Willibrord,
American Branch.

TRY to cultivate the consciousness of the presence of God everywhere, but especially in His House of Prayer. Then quiet reverence in God's House will become instinctive; then the very fact of our being in God's house will become an inspiration and a joy—God near to us and we near to Him! Reverently quiet in God's House let us all be.—*The Virginia Churchman.*

LITERARY

THE CHRIST

THE UNIVERSALITY OF CHRIST. By William Temple, Bishop of Manchester. New York: Geo. H. Doran Co. \$1.25 net.

CHRIST THE TRUTH, An Essay. By the same writer. New York: The Macmillan Co. \$2.50.

The first of these books contains four lectures delivered at the Conference of the Student Christian Movement in Glasgow in 1921, and is a vindication of the supreme claim of Christianity in the light of study of comparative religion. The second book tries "to set out a whole view of the world and life as it appears to one mind at least from an avowedly Christian standpoint." Some emphasis is placed at the outset on a doctrine of value—not that of pragmatism—but related to the broad principle that in a sound view of the various levels of reality, each presupposes and interprets what is lower than itself, and the lower unfolds its real value in relation to and in the higher.

The Bishop of Manchester has rightly come to be regarded as one of the foremost thinkers in the Anglican Communion; and these two volumes, in particular, could not have been produced by an amateur. They have the note of distinction in high degree.

Although *Christ the Truth* is not designed as a sequel of the other volume, the two reveal the same outlook; and certain comments can be made that apply to both.

In the first place, they represent attempts to meet the current demand for restatement of traditional doctrine, and, as a result, have a certain pioneer quality. They are in some particulars strongly individualistic. None the less, in the second place, the orthodox interest, or loyalty to the traditional faith, is clearly shown. It is shown so clearly, indeed, that we are driven to put the best possible interpretation upon occasional language that from a different writer would seem to represent modification rather than restatement merely of the ancient Christian faith. Finally, the Bishop's style is somewhat unique. It is very clear, and marked by skill in the choice of terms; but, like that of Bishop Butler, very condensed. A page will often be found to express more solid thought than most writers could present so adequately in a whole chapter. Both books, especially *Christ the Truth*, require close attention and slow reading. No outline of the argument can do justice to it.

An adequate review in our limited space is impossible. I confine my attention, therefore, to a few particulars. In *The Universality of Christ* the most daring, and the ordinary readers unsound, passage is concerned to assert that Christ was not merely "man," but "a man," "a human person." The following passage certainly suggests a species of Nestorian adoptionism: "But that human person is so completely surrendered to God that in sober truth the Person of Jesus Christ is God." It is, of course, true that Jesus Christ was "a man," inasmuch as He was a Person who had become human, and the Manhood which He took was individual, or distinct in identity from that of other persons. But, as used by some today, the contention that He was a man means that His Manhood had a personal subject or ego other than that of the Eternal Son, a Nestorian error.

Our author's disparagement of the symbolical representation of the final judgment as an "Assize" is too unguarded; and his language in both books as to possibilities for the wicked, either of annihilation or of final restoration, appears difficult to reconcile with New Testament teaching and general Christian doctrine.

On the other hand, the superior tone with which many writers today are restating, in the sense of essentially changing the faith, is happily absent. The Bishop writes with true reverence and sense of responsibility. In particular, his assertion of the doctrine of Christ's veritable Godhead is emphatic. The seventh chapter of his *Christ the Truth* is really great; and his rejection of the kenotic theory (pages 167 ff), is most illuminating.

F. J. H.

DRAMATIC STORIES OF JESUS. By the Rev. Louis Albert Banks, D.D. New York: Funk & Wagnalls.

This is an attempt to fill out and make more vivid the Gospel account of the life of our Lord. Dr. Banks states that he has given his imagination free rein within the range of possibility. The stories, however, are so improbable that they

are unconvincing, so loosely constructed that the reader's attention wanders. They are often didactic, but never dramatic.

Character interpretations show more imagination than understanding. The picture of St. Martha as a crabbed spinster who treasures a grudge for two thousand years is an unwarranted departure from tradition, minimizing the results of friendship with our Lord. One finds inaccurate statements, such as reference to the birth of St. John Baptist three months before the birth of our Lord.

The general impression left by the book is one of imagination, fervently invoked, with no great amount of scholarship or art.

D. A. F.

OF RELIGIOUS INTEREST

THE HISTORY OF THE CHRISTIAN CHURCH FROM THE EARLIEST TIMES to A.D. 461. By F. J. Foakes-Jackson, New York: George H. Doran & Co. \$3.

This reprint of Dr. Foakes-Jackson's brief history of the early Church fills a great need. It is substantially the same as the previous editions, with the exception of a few notes and appendices. The author is so preëminently successful as a teacher, who can make interesting the weary series of theological disputes which compose so large a part of Church history, and in being interesting still preserve undiminished a zeal for truth, that this volume is really without a peer. No one who wants to get a sound grasp on the general facts regarding the first five centuries of the life of the Church can do better than to use this text. It is not so "popular" as his *Studies in the Life of the Early Church*, which may well be used as a kind of appetizer to this more substantial book.

CHRISTIAN NEIGHBORLINESS: AN ELECTIVE COURSE FOR YOUNG PEOPLE. By Staley F. Davis. New York: The Methodist Book Concern. 75 cts.

This very brief volume of topics and questions for discussion is concerned to bring home with full force the meaning of the Biblical injunction, "Thou shalt love thy neighbor as thyself." It is high time that all of us, who have been trying earnestly both to live and to teach the Christian theory of life, should convey to those of the younger generation some true sense of the corporate responsibility and the social implications of the Gospel. The Churchman may well find the lack of emphasis on sacramental life and on the Church as the Body of Christ as the greatest omissions in this book, if he would wish to use it for our young people. It is wholesome, direct, and completely lacking in that sentimentality which is the bane of good religious instruction.

MISCELLANEOUS

THE CONTEMPORARY DRAMA OF RUSSIA. By Leo Wiener. Little, Brown & Co. \$2.50.

The author, a native of Russia who is Professor of Slavic Languages and Literature at Harvard University, has added greatly to our knowledge of the country that is so largely a *terra incognita* to most of us in his book on present day drama. He traces the growth of the theater from the elaborate puppet shows fostered by the Church Academy down to the days of the bolsheviks. The book stands alone in its field and coming from a man who has translated and edited the complete words of Tolstoy, is very worth while.

TABLE SERVICE. By Lucy G. Allen. Boston: Little, Brown & Co. \$1.75.

This is a new and revised edition of an excellent book which first appeared in 1915. Housekeepers and, in fact, every woman who entertains occasionally, will find it invaluable. The illustrations from photographs and drawings show just how a table should be laid, not only for festal occasions, but for every day use. There are notes on carving, and a chapter on the making of menus that will appeal especially to brides.

THE TITLE of the book by Dr. Thomas Nixon Carver, referred to May 23d as *The Economy of Human Nature*, is, rightly, *THE ECONOMY OF HUMAN ENERGY*. It is published by the Macmillan Co.

Church Kalendar



JUNE

"O God! Thou knowest how busy we must be this day. If we forget Thee, do not Thou forget us."—A captain's prayer on going into battle.

- 21. Second Sunday after Trinity.
- 24. Nativity St. John Baptist.
- 25. Third Sunday after Trinity.
- 28. St. Peter, Apostle.
- 30. Tuesday.

KALENDAR OF COMING EVENTS

- June 20. Summer School for Colored Church Workers, Lawrenceville, Va.; Upper South Carolina Young People's Conference, Brevard, N. C.; Michigan Agricultural College Conference.
- June 21. Mississippi Teachers' Training School.
- June 22. Wellesley Conference; New England Church Conference; Connecticut Conference for Young People; New York Summer School for Pastors; Kenyon College Summer School for Church Workers; Albany Cathedral Summer School.
- June 23. Peninsular Summer School, Ocean City, Md.
- June 25. Blue Ridge Conference.
- June 28. Michigan Summer Conference.
- June 29. Bethlehem Summer School; Los Angeles Summer School; Racine Summer Conference.
- June 30. Racine Clergy Conference; Wisconsin Rural Church Summer School; Spokane Summer School.

APPOINTMENTS ACCEPTED

- ENGLE, Rev. PAUL E., rector of St. Paul's Church, Carlowville, Ala.; to be rector of St. Mark's Parish, Bay City, Texas.
- KIMBER, Rev. R. B.; to be rector of St. Peter's Church, Detroit, Mich.
- OSBORN, Rev. E. A., rector of St. John's Church, Chico, Calif.; to be rector of St. Paul's Church, East Las Vegas, N. M.
- RUSSELL, Rev. EDWARD C., of Christ Church, Fitchburg, Mass.; to be rector of St. Ann's Church, the Bronx, New York, N. Y.
- SCHENK, Rev. PHILIP, rector of Christ Church, Dearborn, Mich.; to be professor in the Department of English of the University of Michigan, Ann Arbor, Mich., September 1st.
- SIMMS, Rev. J. REX; to be priest in charge of St. Paul's Church, La Salle, and of the Church of the Holy Angels, Oglesby, Ill.
- SOMERS, Rev. CHARLES L., in charge of the John Moncre Memorial Chapel, Stafford Co., Va.; to be in charge of the Chapel of Good Shepherd, Lynchburg, and St. Philip's Church, Bedford, Va., with residence at 1708 Taylor St., Lynchburg.
- STACEY, Rev. HEDLEY G., rector of St. Peter's Church, Hillsdale, Mich.; to be rector of Christ Church, Dearborn, Mich., September 1st.
- TAYLOR, Rev. J. M., of Christ Church, Newbern, N. C.; to be rector of Grace Church, Pontiac, and St. Andrew's Church, El Paso, Ill.
- WALKER, Very Rev. HARRY G., dean of Trinity Cathedral, Duluth, Minn.; to be rector of St. Mary's Church, Daytona, Fla., October 1st.
- WIDFIELD, Ven. J. G., Archdeacon of Detroit; to be rector of St. Paul's Memorial Church, Detroit, Mich., September 1st.

SUMMER ACTIVITIES

- ACKERMAN, Rev. H. C., of Nashotah House, Nashotah, Wis.; to be *locum tenens* at St. Paul's Church, Poughkeepsie, N. Y., during July and August, with address at 46 North Hamilton St.
- KARSTEN, Rev. CHARLES E., rector of Zion Church, Dobbs Ferry on the Hudson, N. Y.; to have charge of St. Martin's in the Field Bideford Pool, Maine, during July.
- HAMAKER, Rev. JOHN F., rector of Calvary Church, Wadesboro, N. C.; to take the services at St. Matthew's Church, Brooklyn, N. Y., during the month of August.

NEW ADDRESS

SHERMAN, Rev. FRANKLYN COLE, from 1008 Ulmer Bldg., to Euclid-61st Bldg., Cleveland, Ohio.

ORDINATIONS

DEACONS

CONNECTICUT—The Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Diocese, assisted by the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop, ordained, in the Church of the Holy Trinity, Middletown, May 30, 1925, as deacons SAMUEL A. BUDDE, NELSON M. BURROUGHS, G. CLARENCE LUND, and HAROLD RENN-FREW. The candidates were presented by the Rev. F. F. German, D.D., rector of the parish, and the sermon was preached by the Rev. Harold J. Edwards.

The Rev. Mr. Burroughs goes to St. Paul's Church, Syracuse, in the fall, and the Rev. Mr. Lund to Akron, Ohio. The Rev. Mr. Budde is to be assistant at Trinity Church, Hartford.

DULUTH—At Trinity Cathedral, Duluth, Minn., on Saturday, May 16, 1925, the Rev. GEORGE GILBERT CURTIS was ordained deacon by the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth. The candidate was presented by the Very Rev. Harry G. Walker, Dean of the Cathedral, and the Rev. James Mills, rector of St. Paul's Church, Duluth, preached the sermon.

The Rev. Mr. Curtis was born in England, and served for a time in the Church Army. Coming to this country several years ago, he served successfully in the ministry of the Methodist Church.

Mr. Curtis has been appointed as missionary in charge of Christ Church, Crookston, Minn.

VERMONT—On Trinity Sunday, June 7, 1925, at St. Paul's Church, Burlington, the Rt. Rev. A. C. A. Hall, D.D., Bishop of the Diocese, ordained to the diaconate JULIAN MACLAURIE BISHOP. The candidate was presented by the Rev. Dr. G. L. Richardson, rector of St. Paul's, where the Rev. Mr. Bishop will serve as assistant. The sermon was preached by Bishop Hall.

DEACONS AND PRIESTS

NEW YORK—On June 7, 1925, Trinity Sunday, at the Cathedral of St. John the Divine, the Rt. Rev. William T. Manning, D.D., Bishop of New York, ordained to the diaconate:

JOHN JAMES PAULSEN, and RICHARD A. D. BEATTY, presented by the Rev. J. Wilson Sutton, D.D., DEURY LUCADOR PATCHELL, presented by Prof. H. M. Denslow, D.D., GUILBERT CAMPBELL BRADDOCK, presented by the Rev. John H. Kemp, and GEORGE WILLIAM DUMBELL, presented by the Rev. Canon Nelson, and advanced to the priesthood the Rev. ERNEST WYCKOFF MANDEVILLE, presented by the Rev. Canon Nelson, the Rev. AARON JEFFERY CUFFER, presented by the Rev. H. C. Bishop, D.D., the Rev. ALPHONSE STEWART HOGENAUER, B.A., presented by the Rev. Canon Nelson, the Rev. WALTER BOARDMAN WRIGHT, presented by the Rev. Frederick A. Wright, and the Rev. OLIVER BOYNTON DALE, presented by Prof. H. M. Denslow, D.D. The Rev. Arthur H. Judge, D.D., preached the sermon.

AT THE COMMENCEMENT EXERCISES of the Church Divinity School of the Pacific, held in Grace Cathedral, San Francisco, Calif., the Rt. Rev. E. L. Parsons, D.D., Bishop of California, ordained to the diaconate GORDON LUKE, and the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, ordained to the priesthood the Rev. EDWARD SMITH. Both candidates were presented by the Very Rev. H. H. Powell, D.D., Dean of the School. Bishop Moreland preached the sermon.

WASHINGTON—On Trinity Sunday, June 7, 1925, in the National Cathedral, at Washington, the Rt. Rev. James E. Freeman, D.D., Bishop of the Diocese, ordained to the diaconate GERALD VON OSTON BARRY and CLAUDE LEON PICKENS, Jr., presented by the Rev. W. L. DeVries, D.D., and the Rev. Joseph Fletcher; and to the priesthood the Rev. PAUL OSCAR FLENCKNER and the Rev. GEORGE SEDDON GRESHAM, presented by the Rev. Walden Myer and the Rev. W. E. Rollins, D.D. The sermon was preached by the Rev. Henry Lubeck, LL.D.

PRIESTS

LONG ISLAND—On Trinity Sunday, June 7, 1925, in the Cathedral of the Incarnation, Garden City, Long Island, the Rt. Rev. Frank DuMoulin, D.D., acting for the Bishop of Long Island, ordained to the priesthood the Rev. JOHN V. COOPER, JR., who was presented by his father, the Rev. J. V. Cooper, the Rev. ARTHUR H. STYRON, who was presented by Archdeacon Clark, and the Rev. GERALD DIGBY VIRTIS, who was presented by the Rev. J. Clarence Jones, S.T.D. The Rev. Arthur R. Cummings preached the sermon.

OHIO—In St. Paul's Church, Norwalk, on June 3, 1925, the Rev. LANE W. BARTON was ordained to the priesthood, by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio. The preacher was the Very Rev. Dean Grant, and the Rev. Charles H. Gross presented the candidate.

SALINA—On Trinity Sunday, June 7, 1925, in Christ Cathedral, Salina, the Rt. Rev. R. H. Mize, D.D., Bishop of Salina, ordained to the priesthood the Rev. STANLEY LAWRENCE SMITH. The sermon was preached by the Rev. James P. DeWolfe, of St. Andrew's Church, Kansas City, and the candidate was presented by the Rev. B. W. Bonell, D.D., Dean of St. John's College, Greeley, Colo.

The Rev. Mr. Smith will take appointment in the District of Salina with headquarters at Larned, Kansas.

SOUTHWESTERN VIRGINIA—On Thursday, July 11, 1925, in Christ Church, Roanoke, the Rt. Rev. Robert Carter Jett, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. BEVERLY MUNFORD BOYD. The candidate was presented by the Rev. G. Otis Meade, rector of the parish, and the sermon was preached by the Very Rev. Berryman Green, D.D., Dean of the Virginia Theological Seminary.

The Rev. Mr. Boyd becomes rector of St. Thomas' Church, Abingdon, which he has been serving during his diaconate.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL—Doctor of Canon Law, *honoris causa*, upon the Hon. BURTON MANSFIELD, LL.B., Chancellor of the Diocese of Connecticut, and trustee of the School.

ROANOKE COLLEGE—Doctor of Divinity upon the Ven. W. S. CLAIBORNE, Archdeacon of Seawane.

UNIVERSITY OF THE SOUTH—Doctor of Divinity upon the Rt. Rev. FRANK ALEXANDER JAHAN, Bishop of Florida; upon the Rt. Rev. EUGENE CECIL SHAMAN, Missionary Bishop of North Texas; upon the Very Rev. THOMAS H. JOHNSTON, L.H.D., Dean of St. Philip's Cathedral, Atlanta, Ga.; upon the Rev. W. POSTELL WITSELL, rector of St. Paul's Church, Waco, Texas; Doctor of Civil Laws upon ROBERT WILSON, M.D., LL.D., Dean of the Medical College of South Carolina, Charleston, S. C.

DIED

COX—Died at Ann Arbor, Michigan, on Sunday, May 3, 1925, GERTRUDE WATKINS COX, of Bay City, Mich., wife of the late Frederick E. Cox, of Council Bluffs, Iowa. The burial took place at Liberty, N. Y.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

RICHMOND—Died June 4, 1925, in New York City, KATHERINE SEATON, daughter of the late Rev. James Cook RICHMOND, and formerly in charge of the Sheltering Arms, New York.

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In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

CAUTION

JAMES—Caution is suggested in connection with appeals made principally by mail, and in Chicago, from one FULTON JAMES, or "Father James," who describes himself as "a poor crippled veteran of the Cross." Information may be obtained from the Rev. E. J. RANDALL, executive secretary of the Diocese of Chicago, Room 1412, 6 North Michigan Avenue, Chicago.

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST, SINGLE, CATHOLIC, College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST, SINGLE, UNDER forty, as assistant in parish in large mid-western city. Address B-425, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED PRIEST, SINGLE, CON-sidered good preacher; excellent references, desires supply work for a few months. Address "C" care of ST. PAUL'S RECTORY, Greenwich, New York.

EXPERIENCED, STRONG P. B. CHURCH-man, and wife, offers himself for duty in August. Remuneration commensurate expected. Address W-426, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD RECORD, LIKES WORK. Will go anywhere if parish offers good chance of growth. W-424, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A FIRST CLASS ORGANIST AND CHOIR master with years of experience desires a good Church position. Excellent testimonials. Communicant. Recitalist. Boys and mixed. South preferred. Address T. WILLIAM STREET, 1710 Confederate Ave., Austin, Texas.

BY CLERGYMAN'S DAUGHTER, POSITION as companion to elderly lady—secretarial, household accounts, reading, etc. Reference permitted to Bishop Hall Burlington, Vermont. Address K-428, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED BUSINESS WOMAN WHO loves children wishes position as Institutional Matron, or might consider private family. Address: MRS. DRUMMOND, 1407 Elmwood Ave., Evanston, Ill.

ORGANIST-CHOIRMASTER, EXPERT, Desires change, excellent credentials. Address O. C. M-370, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—SEPTEMBER OR before, as housekeeper, house-mother, chaperon or charge of infirmary, Church school, boys or girls. Teach calisthenics, physiology, hygiene, and Religious Education. Graduate nurse and trained Church worker. South or west preferred. Best references. Address P-419, LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS EXECUTIVE Secretary, for Diocese, large Parish, or Institution. Success in organizing, financing, and increasing membership. Good speaker, trained writer. University graduate honors. Theological training. Testimonials from Bishops, priests, and laymen. Address JOHN W. LETHBRIDGE, 115 Pulliam St., Atlanta, Ga.

WELL KNOWN ORGANIST OF FIFTEEN years' experience being in Connecticut in August, desires substitute work for part or whole month. Address H-423, care LIVING CHURCH, Milwaukee, Wis.

WANTED, FOR CHURCH INSTITUTION with large farm attached, a superintendent, preferably a priest. Send full particulars of experience and family to N-421, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION BY ORGANIST AND Choirmaster, experienced. Cathedral trained boys or mixed choir. Five years' in present position. Communicant. References. Address Box 1083, Shreveport, La.

UNLEAVENED BREAD
AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR GUILDS. PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR LINENS; HANDMADE—PLAIN OR hand embroidered. Church Designs stamped for embroidering, monogramming, silk Altar Hangings, Stoles, Burses, and Vells. Linens by the yard. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 55 West 48th Street, New York City.

CHURCH EMBROIDERIES, ALTAR HANG-ings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 25% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory saving you agent's profits.

FOR SALE

BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone, Butterfield 2590.

VACATION CAMP CONFERENCES
For All

OLDER BOYS OF THE CHURCH

(Over 15 and under 21 years of age)
June 29th to July 11th—at Camps:
Bonsall, Kelton, Pa.
Carleton, Allegany State Park, Red House, N. Y.
Finney, Little Switzerland, N. C.
Houghteling, Twin Lake, Mich.
Morrison, Waterloo, Iowa.
Tuttle, Springfield, Mo.
July 4th to 16th—at Camp:
Kirk, Morro, Calif.
July 20th to August 1st—at Camp:
Gardiner, Fitzwilliam, N. H.
August 3d to 15th—at Camp:
John Wood, Delaware, N. J.
For other information, rates, and registration cards address:

BROTHERHOOD OF ST. ANDREW
202 South 19th Street Philadelphia, Pa.

RETREATS

THE SOCIETY OF THE COMPANIONS OF the Holy Cross invites you to attend a week-end retreat for women, to be conducted by Dr. S. S. Drury at Adelynrood, South Byfield, Massachusetts, June 20 to 22, 1925.

The Retreat will begin at 7:30 Saturday evening, and close after breakfast on Monday. You will be welcome at any time Saturday afternoon, to stay until after luncheon on Monday.

Convenient trains leave North Station for Byfield at 1:30 P.M.; for Rowley at 12:40 P.M. Standard. Return tickets about \$2.50. Autos meet train on request: cost fifty cents.

The expense of the retreat is \$5.00 for each person.

Applications should be made after June 1st, direct to the Secretary, Adelynrood, South Byfield.

RETREAT FOR LAYMEN WILL BE HELD, God willing, at Holy Cross, West Park, New York, beginning on Saturday evening, July 4th, and closing Monday morning, July 6th. It is hoped that a number of laymen can come before the Retreat and spend Independence Day at Holy Cross. All who desire to remain will be welcome to do so. No charge. Apply to GUESTMASTER, Holy Cross, Ulster Co., West Park, New York.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

SUMMER RESORTS

CANTERBURY PARK, MICH. (NEAR LUD-ington). Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms \$25.00 down, balance \$5 per month for fifteen months, no interest.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

NEW YORK CITY—FOR RENT FROM July 15th to September 1st, or shorter period, four-room apartment in Greenwich Village. Quiet, cool, and light. References exchanged. Rev. THOMAS WILLIAMS, 119 Washington Place.

HEALTH RESORT

S. T. ANDREW'S REST, WOODCLIFF PARK, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Atlantic City, N. J. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Lunenburg, Vt.

THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay fever; A refined homelike hotel with reasonable rates. Booklet—A. J. NEWMAN, Prop.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

CHURCH SERVICES

Cathedral of St. John the Divine, Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M.; 4 P.M.

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

A USEFUL COMMUNITY service rendered by St. Clement's Parish, St. Paul, Minn., was to lend its parish house for the annual entertainment given by a city Sunshine Society to all the aged people in homes and institutions in the city.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.*

BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co., Milwaukee, Wis.*]

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Four-fold Challenge of Today. Being a Record of the Proceeding of the Sheffield Regional Copec Conference, October 15th, 16th, and 17th, 1924. Edited for the Sheffield Copec Continuation Committee by Henry Cecil, A.K.C., London, vicar of St. Philip's, Sheffield. With Introduction by the Rt. Rev. the Lord Bishop of Manchester (President of COPEC). Price \$1.10 net.

The Laura Spelman Rockefeller Memorial. 61 Broadway, New York, N. Y.
Report for 1924.

Gunston Hall, Washington, D. C.
Gunston Hall. A Resident and Day School for Girls and Young Women, 1906 Florida Avenue, Washington, D. C. 1925-1926.

Glimpses of Life and Work, Gunston Hall, Washington, D. C.

Prof. George G. Bogert. Cornell University, Ithaca, N. Y.

Handbook of the National Conference of Commissioners on Uniform State Laws and Proceedings.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

More Psychology and the Christian Life. By T. W. Pym, D.S.O., M.A.; diocesan missionary in Southwark; chaplain to H. M. the King; lately head of Cambridge House. Price \$1.60 net.

Houghton, Mifflin Co. Boston, Mass.

Two Ordeals of Democracy. By John Buchanan.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Recent American History. By Lester Burrell Shippee.

PAPER-COVERED BOOKS

From the Author.
Los Aspectos Fundamentales de la Religión Cristiana. Por Pbro. Lefferd M. A. Haugwout, M. A.

PAMPHLETS

Commission on the Ministry. 1 Joy St., Boston, Mass.
The Christian Ministry. A Reply to Questions asked by College Students. By Theodore Irving Reese, Bishop Coadjutor of Southern Ohio. Price 5 cts.

BISHOP MOTODA, of Japan, on a visit to our mission in China early in the winter, went to preach in St. Paul's Cathedral, Hankow. The Japanese bishop could not speak Chinese, and there was no Japanese interpreter. This international complication was solved by American intervention, with the friendly cooperation of Japan, for the Bishop preached in English and was interpreted in Chinese by Bishop Roots.

English Church People Make Pilgrimages to Noted Shrines

St. Augustine's Landing Place—Liverpool Cathedral—Unity in Ireland

The Living Church News Bureau
London, May 29, 1925

ON SATURDAY LAST OVER ONE THOUSAND Church people took part in a diocesan pilgrimage to Canterbury Cathedral as an act of remembrance of St. Augustine, the founder of the Cathedral and the first archbishop. Nearly fifty banners were carried in the procession, which made its way from the Precincts, through the cloisters, and into the Cathedral nave. A special hymn composed by Dr. A. J. Mason, the Vice-Dean, was sung as a processional, and the commemoration service was conducted by the Dean of Canterbury, Dr. G. K. A. Bell.

The Archbishop of Canterbury, in an address of greeting, said that all over the world thoughtful Christian men and women turned their thoughts and their thanksgivings to the Cathedral, which was in plain and truthful prose the cradle of Anglo-Saxon Christianity. In that very week of Ascension-tide, 1,328 years ago, St. Augustine and his companions stood with their cross-bearers upon what they called St. Martin's Hill, and looked down, first upon the little Romano-British Oratory on the slopes below, and then on the wood-built city lower down—the Canterbury of Ethelbert. And a few years later St. Augustine dedicated, or rededicated, his Christ Church on the very spot whereon they now stood. Ever since, amid the countless vicissitudes of England's life their Cathedral church had stood forth as the witness of a people's loyalty to Jesus Christ. Of not a few of their worthiest in Church and State who had there their resting-place, they could say, as they stood with bowed head beside tomb or memorial, "He, being dead, yet speaketh." There was literally no turning point in their long island story but had left its visible mark upon the walls around them, as England's Church and England's people—through abundant failures and shortcomings, abundant revivals and new beginnings—had, in the providence of God, been led onwards from strength to strength.

The pilgrims after the service proceeded round the Cathedral building, and hymns and psalms were sung as the procession passed slowly through the city streets to St. Augustine's Missionary College, where a welcome was extended by the warden, Bishop Knight. Here, near the site of the old Abbey Church, a service was held.

ST. AUGUSTINE'S LANDING PLACE

On St. Augustine's Day (Tuesday) a pilgrimage of a different nature from that just recorded took place, when a band of nearly forty pilgrims left Canterbury to visit the scene of St. Augustine's landing at Ebbsfleet over thirteen centuries ago. The party consisted of members of the staff and students of St. Augustine's College. In the afternoon the pilgrims assembled at the cross erected on the traditional landing place, now quite half a mile from the sea. As they listened to the reading of the Bede's account of the event which made Ebbsfleet famous, it was not difficult to visualize the scene which he there describes. Dr. Bright's hymn for

St. Augustine's Day was sung, and prayers were offered for the College which was raised on the site of St. Augustine's great Abbey. This was followed by an interesting ceremony on the adjacent golf-links, where a fresh-water spring is said to have started up where the Saint thrust his staff into the ground on landing. The day ended with Evensong in the old church of Minster, sung to the Gregorian chants which St. Augustine doubtless introduced into this country when he came.

LIVERPOOL CATHEDRAL

The following letter has been sent to the Press, signed by the Bishop of Liverpool, by Lord Derby, President of the Liverpool Cathedral Committee, and by Sir Frederick Radcliffe, Chairman of the Executive Committee:

"In July last the columns of the press afforded eloquent testimony to the interest aroused by the consecration of the first part of Liverpool Cathedral. Since then the constant stream of visitors, from home and abroad, has shown that this interest is neither ephemeral, nor confined to the Diocese of Liverpool.

"Generous gifts received from different parts of England and from overseas assure us that the completion of the next part of the Cathedral is regarded as a matter of national as well as of local concern. We therefore ask your permission to say that the Liverpool Cathedral Committee propose to commence operations on the great central space and western transept in July next, but that towards the cost of these there remains to be collected, during the seven years which will be employed on the building, a sum of about £230,000 in addition to the funds already in hand.

"An association called 'Cathedral Builders' has been formed to promote public interest in the work, members of which are asked to subscribe not less than £1:1:0 per annum (there is no maximum subscription), all of which will go to the building fund. They will receive special facilities for visiting the works, and a quarterly illustrated bulletin showing the progress of the building, thus insuring their continued interest in its progress, and enabling them to enlist the support of others.

"It is hoped that by joining the Cathedral Builders' and by gifts to the honorary treasurers at the Church House, Liverpool, many persons may contribute to a building which has been generally accepted as expressing the spiritual aspiration and artistic achievement of our generation in a way not unworthy to rank with the noblest work of previous ages."

UNITY IN IRELAND

At the recent General Synod of the Church of Ireland held in Dublin from May 12th to the 15th, it was manifest that the partition of Ireland has made the Synod an outward and visible sign of the unity of the Church there. The last census (1911) revealed the fact that two-fifths of the Church population was concentrated in the Dioceses of Down, Connor, and Dromore. It is estimated that, at present, one half of the members of the Church reside in Down, Connor, and Dromore. The Synod discussed the question of the creation of a new Diocese of Dromore, and has sanctioned an investigation of the questions involved. There is no thought of doing away with any of the existing dioceses. The Primate (Dr. D'Arcy), in his presidential address to

the Synod, said that they had cause for thankfulness, "as they considered the much greater stability which had come to the country, both north and south, the growing sense of security, and the happier and kindlier relations which were forming among all sections of the people of Ireland." Stability and security throughout the country will tend to maintain, if not increase, the existing Church population in the Irish Free State.

IRISH PRAYER BOOK

The revision of the Church of Ireland Prayer Book, begun in 1909, has now reached its final stage. Its purpose was to adapt to the requirements of the present time the rubrics and services of the Church. The committee in charge of revision were restricted by the terms of their appointment to questions of enrichment and adaptation, without making any modification in doctrine or in the ritual canons. With the exception of a few changes, which cannot come into operation until the next General Synod, the revision takes effect from and after June 30th next.

ST. PAUL'S CATHEDRAL

Now that the area under the dome of St. Paul's Cathedral has been cut off by the temporary screen erected in the nave, the work necessary for the preservation of the Cathedral is well under way. The removal of the great organ is proceeding slowly but surely—slowly because the greatest care is essential to protect the old carved timber of the organ and the stalls from injury, and also because detailed photographs of every portion are taken before removal, to ensure accurate re-erection.

In the crypt, a detailed program for consolidation has been laid down, and the drilling of grouting holes in the piers of the south transept has made considerable progress. In general, the shutting off of the dome area has rendered possible many detailed investigations, all of which are being prosecuted most thoroughly.

The Cathedral Preservation Fund has now reached £249,000.

At a meeting of Birmingham Anglo-Catholics held last week, Sir Robert Newman presiding, the following resolution was adopted:

"That in view of the present critical situation in the history of this Diocese, we solemnly re-affirm our loyal adherence to the Catholic Faith and our inflexible determination to maintain unimpaired our heritage of Catholic privilege and practice, which has been restored to us by the devotion and self-sacrifice of our fathers."

Your readers will recall, no doubt, that the new Bishop of the Diocese, Dr. Barnes, refused to countenance tabernacles being placed in churches, declaring that he "deplores the illegality, and still more the false doctrine, that lies behind it."

The Rev. G. D. Rosenthal, chairman of the Birmingham Regional Committee of the Anglo-Catholic Congress Movement, who submitted the resolution, said he did not propose to speak to it lest he should give expression to the burning indignation which Birmingham Anglo-Catholics justly felt. They were not out for controversy. Their only desire was to live in the peace and harmony which for the last twenty years they had enjoyed, but if they were attacked they did not propose to yield one single inch of the ground which had been won.

NEWS NOTES

A second pilgrimage to Glastonbury Abbey has been arranged for Saturday, June

13, by the Guild of Servants of the Sanctuary and the English Church Union. The Bishop of Bath and Wells will receive the pilgrims and preach the sermon. It is expected that more than three thousand pilgrims will take part. They will assemble in St. John's Church, Glastonbury, at 5 P.M., and leave a quarter of an hour later for the Abbey ruins, led by thurifer and crucifer. The guild office will be sung in the ruined abbey, and the pilgrims will then return to St. John's Church, there to sing a solemn *Te Deum*.

A memorial tablet to Sir Frederick Bridge, for nearly forty years organist of Westminster Abbey, was unveiled and dedicated by the Sub-Dean, Canon Carnegie, in the cloisters of the Abbey on Tuesday afternoon. The ceremony followed after the ordinary Evensong, in which

all the music was by the late Sir Frederick Bridge. The anthem was Shakespeare's God's Goodness hath been Great to Thee, and the hymns included Bridge's well-known *The Sower Went Forth Sowing*. When the tablet had been unveiled and dedicated, the choir sang, *Sunset and Evening Star*, Bridge's setting of Tennyson's poem. The tablet, which has been placed in the wall of the west cloister immediately below the memorial to another former organist, Mr. James Turle, is of plain stone and bears in black and red lettering the inscription, "Sir Frederick Bridge, C.V.O., Emeritus organist; Organist of Westminster Abbey, 1882-1918; faithful in service; skilled in music; loving in friendship. Born Dec. 5, 1844; died March 18, 1924."

GEORGE PARSONS.

Toronto Churchmen Interested in Subject of Spiritual Healing

Church Bible and Prayer Book Society—College Convocations—Alert Bay Hospital Reopened

The Living Church News Bureau
Toronto, June 10, 1925

A GOOD DEAL OF INTEREST IS BEING shown in Toronto in a series of gatherings for the quiet study of the subject of Spiritual Healing. A very successful and well attended meeting of those interested in the subject was held on the evening of May 28th, in the parish hall of the Church of the Messiah. The Ven. Archdeacon Davidson presided, and the address was given by the Rev. R. C. Blagrove, D.D., of Peterborough.

Dr. Blagrove, who handled his subject in a most thorough and scholarly manner, first met the objections put forward by the Bishop of Durham in a recent article in the *Hibbert Journal*. The main argument of Dr. Henson against spiritual healing was that it was not essentially Christian since "faith" healing was possible where faith in God was not present. This argument Dr. Blagrove held invalid; spiritual healing is not faith healing, but rather a laying hold on the promises of God to heal not only the soul but the body. The promise of salvation of the soul included the healing of the body apart from the promise of salvation through the Gospel; there was no escape from the penalty of sin. Sin brought disease in its train, and escape from the penalty of sin came through salvation. Faith appropriated Christ, and all the goodness that was in Christ, was imputed to the sinner as the ground of his faith, and he was accepted of God as though he had not sinned. It was the faith that could appropriate salvation that could lay hold on God for the healing of the body. This, Dr. Blagrove claimed, was the *rationale* of spiritual healing, and from that premise the whole question should be studied. That great tracts in this most intricate problem yet lay unexplored the speaker admitted. There were mysteries yet unsolved, which perhaps never would be solved, and dangers which might be encountered. That this was so, should not, however, deter efforts at further enlightenment.

The close attention with which Dr. Blagrove was followed gave ample evidence of the interest and appreciation of his audience, and, after the close of the

address, a number of questions were asked, and the point as to unction was discussed by several members of the audience.

THE CHURCH BIBLE AND PRAYER BOOK SOCIETY

A note of satisfying achievement and of progress dominated the proceedings of the annual meeting of the Church Bible and Prayer Book Society of Canada, which took place May 18th at the Synod Office, Toronto, the Bishop of Toronto presiding.

The Rev. H. O. Tremayne, Hon. Secretary, reported eighty-six grants totalling 2,678 volumes, had been distributed in the year just ended to the benefit of approximately one hundred and fifty individual mission points in sixteen of the dioceses in Canada. Although the headquarters of the society are in Toronto, every diocese in Canada helps and has been helped by it. Mr. Stanley J. Boyde, Hon. Treasurer, reported the net value of books distributed to be \$1,567.33. The very heavy demand of the past year had depleted stocks to such an extent that a new order for a thousand books was immediately necessary to carry on until next fall.

The Organizing Secretary, the Rev. R. F. Nie, reported that an interesting development of Prayer Book distribution, and one in which the society hopes to have a considerable share, is maturing shortly. Many thousands of Ukrainian settlers in Canada, being members of the Greek Church, are naturally interested in the Anglican Church and are asking for the Canadian Prayer Book. This want is being supplied through the generosity of a Canadian Churchwoman in Toronto, by the cooperation of a local translator, and by the equipment of the S.P.C.K. of England, through whose presses the new book is now passing. The demand for the book is widespread and, when ready, the society will be prepared to do its part.

COLLEGE CONVOCATIONS

The Hon. and the Rev. Canon H. J. Cody, rector of St. Paul's Church, Toronto, was the recipient of the honorary degree of Doctor of Divinity at the recent convocation of Emmanuel College, Saskatoon, Sask. Principal Hallam, in citing his claims for the degree, spoke of his work as a Churchman and a citizen, and the great work which his congregation is doing and the warm interest that they have shown in the College. In acknowl-

edging the honor, Canon Cody spoke of the wonderful heritage that we as Churchmen enjoy, not only in the open Bible and the Prayer Book, but also in the genius of the Church of England. He urged the governors to keep up the educational standard of the ministry of the Church, and gave a heartening word regarding work in the West.

In the graduating class were four men who had seen overseas service. The Rev. Walter Allan, B.A., was in France for three years and gained the Military Medal for keeping open a line of communication at Passchendaele. He was wounded at Vimy. The Rev. C. H. R. Bradshaw, was with the Coldstream Guards in France. The Rev. J. R. Davies served in Egypt and Palestine, and was mentioned in despatches. The Rev. T. A. Neill saw service on a trawler during the war.

At its recent convocation, St. John's College, Winnipeg, conferred upon the Ven. Archdeacon R. B. McElheran, rector of St. Matthew's Church and Archdeacon of Winnipeg, the degree of Doctor of Divinity, *honoris causa*.

ALERT BAY HOSPITAL REOPENED

After a suspension of more than a year, the work of the Anglican Mission Hospital at Alert Bay, B.C., is resumed. The hospital building which, something more than a year ago was wiped out by fire, had been replaced by one of more modern design and equipment, and recently was dedicated, a contingent headed by Archdeacon Heathcote, Bishop Schofield participating.

Two days were consumed in the opening ceremonies. Since the ministrations of the hospital are intended for both the native peoples as well as for the whites, each had its share in the impressive proceedings. Lieut.-Governor Nicol had intended to open the institute in person, but, being detained through illness, sent his personal representative in the person of Major A. Humphries, D.S.O.

The visitors, on landing, were taken to the largest hall in the neighborhood, where for more than three hours the natives entertained the party with native dances and pageantry, the visitors the while being mounted on a specially constructed dais. The addresses of the chiefs stressed the wish to revive the *potlatch*, dissociated however, from the evils which had formerly inhered in it.

The formal opening of the hospital itself took place on Wednesday, May 13th, with appropriate dedicatory ceremonies conducted by Bishop Schofield and Archdeacon Heathcote. Chief Whonnock, speaking for the Indians of the district, expressed the appreciation of the people for a "house of hope." The plant is most complete and commodious, with modern operating room, heating plant, and chapel.

The hospital, erected at a cost of over \$30,000, has an incumbance of only \$5,000. The Indians themselves have paid \$1,500 to install an X-ray instrument, and will give \$500 more after the fishing season.

GENERAL NEWS NOTES

For the first time in the history of the Western Brotherhood of St. Andrew, and possibly in the Dominion, the Dominion Council members reported that a Bishop (the Bishop of Brandon) had requested the Brotherhood to assist him in establishing chapters in the new diocese and had invited a deputation from the Local Assembly to attend his Synod next October to present the Brotherhood plan of work. This was cordially supported by formal resolution of the Winnipeg Local Assem-

bly, looking forward to the probable development of a Brotherhood Conference in Brandon at some convenient date.

Announcement has been made in Montreal that the Bishop of Montreal has appointed William Langley Bond, K.C., to be chancellor of the Diocese in succession to the late Leo H. Davidson, K.C., LL.D., who died some weeks ago. Mr. Chancellor Bond is a grandson of the late Most Rev. William Bennett Bond, D.D., Archbishop of Montreal and Primate of all Canada, who died in 1906, and who was succeeded by the Rt. Rev. James Carmichael, then Bishop Coadjutor and Dean. Mr. Bond is a graduate of McGill University, and was admitted to the Bar in 1898. He has been vice chancellor of the diocese for some years.

One of the best known of Toronto's laymen, Major General G. Sterling Ryerson, passed away recently. A public service, held in St. James' Cathedral prior

to the interment in the family plot in St. James' Cemetery, was conducted by the Rev. Canon Plumtre, and was attended by members of the Masonic order in full regalia, the Red Cross Society, the military, the medical profession and the United Empire Loyalists, as well as citizens in various walks of life. The casket was covered with the Red Cross Flag, while resting on top was the deceased's Masonic apron.

A beautiful memorial, which the congregation of St. Mary's Church, Victoria, B.C., and other friends have erected to the memory of their late rector, Colonel the Rev. G. H. Andrews, has recently been dedicated. The memorial, which has been very considerably added to since the original plan, consists of an extension to the chancel, as well as a stained glass east window and two additional vestries, one for the use of the clergy and the other for the choir.

Episcopal Theological School Hears Remarkable Address from Layman

Dr. Bowie Commencement Preacher—General News Notes

The Living Church News Bureau
Boston, June 15, 1925

THE OUTSTANDING EVENT AT THE ANNUAL commencement of the Episcopal Theological School, Cambridge, was the remarkable address of a layman, Mr. William H. Lincoln, president of the trustees of the School.

No one talked of anything else but about Mr. Lincoln. Day after tomorrow he will be ninety years old. He has served on the board of trustees since 1895. Instead of his four score and ten being years of labor and sorrow, they have been filled with a sympathetic mingling with all sorts of men, scholarly study, and a loyal service for Christ and His Church. As he gave the charge to the graduating class, Mr. Lincoln's voice was as resonant as an organ mellowed with the music of the masters, and his enunciation was more perfect than that of any man taking part in the commencement service.

"You are to enter upon a life of usefulness in the Church of Christ," said Mr. Lincoln, as he faced the graduating class. "You are to minister to His people by your care and devotion to the flock of Christ. You are to bear testimony to the love of the Master as this is His own declaration to the beloved disciples.

"As a pastor you are brought into contact with human life at its most important and vital points, baptizing those just entering upon the threshold of life, as well as those of later years, preparing the young for confirmation, and administering the solemn service of Holy Communion, and performing the solemnization of matrimony and reciting the order for the burial of the dead. Thus you are to mingle with your people at their moments of greatest joys and deepest sorrows.

"You are to visit the sick in their affliction, comfort the distressed, give words of encouragement to those who need it, be a guide to those who look to you for their help, and point the way to happiness and peace; and so, my friends, by these means and by these instrumentalities, by your faithful work among those to whom you have consecrated your life, by your daily example and work among them, by the sanctification of the Spirit, you will make your contribution to the triumph of the Church in the conversion of the world to

the religion of Jesus Christ. And the song of the angels, 'Peace on earth, good will to men,' will again be heard resounding through the world and uplifting the hearts and souls of men to the wonderful comprehension of the fatherhood of God and the brotherhood of men. This, my friends, is the hope of your calling and the aim and purpose and the exaltation of your life."

Degrees were awarded to sixteen men. The school is especially proud this year that a large proportion of this graduating class is going into missionary work, some in the missionary districts of this country and some in foreign fields.

DR. BOWIE COMMENCEMENT PREACHER

The commencement sermon was preached by the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York. Speaking from the Biblical story of Isaac digging once more the wells of Abraham, Dr. Bowie drew a parable in support of religious conservatism. The wells were proven wells, he said; it was easier to dig there than in virgin soil; and there was their holy association with the youth of Isaac.

It must also be remembered, he continued, that Abraham, who first dug the wells, was a pioneer, and that he was a greater figure than Isaac. "There are moments when pioneers must go forth, seeking new experiences and a new message. There come great tidal movements when leaders must launch forth, when they must go over the far horizon to new lands and sink new wells of experience.

"There seems to be a conflict between the two ideas; but the answer is the answer of life. We must correct the tendency of too ready pioneers, with the thought that for most ages, the best draughts are from the old wells. Only when there strikes a summons of holy truth which will not be denied, a summons which it would be treason to deny, must we go forth, not as the Philistines did, destroying the old wells, but keeping the old, and going beyond only when we must. There is one sure test: Do the wells reveal the waters of God, whose truth is attested by the satisfaction of the infinite spiritual thirst of mankind?"

GENERAL NEWS NOTES

The Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, was the guest of honor on a recent evening at a surprise reception in the church parlors in celebration of the thirty-fourth anniver-

sary last Sunday of his rectorship at the church. Following an evening's entertainment, which Dr. Sullivan had not imagined was to mark any special event, he received the congratulations of his parishioners.

Bishop Lawrence was graduated from the Episcopal Theological School fifty years ago last Thursday, and ordained deacon in the school chapel. It happened

that on the date, June 11th, fell again this year the closing exercises of the school. The Bishop celebrated his fiftieth anniversary by going out to Cambridge in the early morning and celebrating the Holy Communion in the chapel of the school where he had studied, been ordained, and had later served as dean.

RALPH M. HARPER.

New York Trinity Ordinations Take Place in the Cathedral

Workmen Ask for Prayers—Trinity Tide Celebrations—Special Services

The Living Church News Bureau
New York, June 11, 1925]

TRINITY SUNDAY IS THE OCCASION EACH year of the ordination to the diaconate of a group of young men recently graduated from the General Theological Seminary and canonically attached to the Diocese of New York, and of the advancement to the priesthood of those previously made deacons. Since the completion of the choir of the Cathedral, this service has been held in the Cathedral. This year five deacons were ordained priests and five young men made deacons. One of the newly ordained priests is a professed Religious of the Society of St. John the Evangelist, the Rev. Oliver Boynton Dale, assistant at St. Ignatius' Church; another, the Rev. Aaron Joseph Cuffee, is assistant at St. Philip's Church, Harlem, the largest and perhaps the wealthiest colored parish in the United States.

Among those made deacons was a deaf mute, Mr. Guilbert Campbell Braddock, presented by the Rev. John H. Kent, priest-in-charge of St. Ann's Church for Deaf Mutes, in the parish of St. Matthew and St. Timothy, who interpreted the service and the sermon into the sign language for the benefit of the hundred or more deaf mutes who were present at the ordination. The sermon was preached by the rector emeritus of St. Matthew's and St. Timothy's Church, the Rev. Arthur H. Judge, D.D. Bishop Manning ordained the candidates, and, after luncheon at the Bishop's House, accompanied, according to long-standing custom, by the newly made deacons, went to Welfare Island to confirm forty-eight candidates, forty of whom, twelve in wheel chairs, received the laying-on-of-hands in the Chapel of the Good Shepherd at the alms house, where the Rev. Sydney N. Ussher, D.D., is chaplain.

The Rev. Father Dale, S.S.J.E., celebrated his first Mass in St. Ignatius' Church, on the Feast of the Most Holy Sacrament of the Body and Blood of Christ, commonly called Corpus Christi. The service was rendered with all the dignity and beauty for which St. Ignatius' has long been noted, in the presence of a large congregation of clergy and laity, all of them friends of the newly ordained priest. The service, a Solemn High Mass, was sung to the plain-song setting known as *Missa Mariatis*, with the traditional melody for the Creed. The proper Introit, Gradual, Offertory, and Communion Anthem were sung, the Gradual and Offertory to beautiful polyphonic settings, the others to plain-song. The Mass was followed by a Solemn Procession of the Blessed Sacrament, Solemn *Te Deum* (sung to the traditional Ambrosian chant)

June 10, 1925.

SLIPPING?

We lost a little ground in May. On the first of the month we were \$12,000 ahead of last year; at the end of the month only \$400 ahead, despite quotas for the Budget larger by \$195,000.

Twenty-one Dioceses and Districts are on the one hundred per cent roll as against thirteen this time last year. All honor to them. Here they are:

Porto Rico	Nebraska
Delaware	South Dakota
Maryland	New Mexico
Southwestern	North Texas
Virginia	Los Angeles
Alabama	Oklahoma
Georgia	Alaska
Kentucky	Eastern Oregon
Lexington	Honolulu
Tennessee	Utah
Upper South	Liberia
Carolina	

Honolulu has paid its Budget quota for the year.

Some Dioceses are withholding funds that belong to the General Church. What's the trouble? This is a bad example to your parishes.

SPECIAL NOTE

Last week's heat made us think of summer vacations. Did your Treasurers think also about how the Church is to be supported during the next three months? The time to do something about it is now. Try a letter to each parish treasurer asking him to remit in June all the missionary money on hand and suggest that he send a letter to the members of the parish asking those who are going away to PAY UP IN ADVANCE.

LEWIS B. FRANKLIN,
Treasurer.

and Benediction of the Blessed Sacrament. After the service, all who had been present knelt before the new priest to receive, individually, his blessing. The Reverend Father Superior of the American Congregation of the Society of St. John the Evangelist was present in the sanctuary.

WORKMEN ASK FOR PRAYERS

Masons and stone-cutters and other workmen engaged in the construction of the nave, baptistry, and excavations for the west front of the Cathedral of St. John the Divine, asked for a special prayer service prior to the laying of the first block of limestone for the interior walls.

Bishop Manning, who helped lay the first block, led the service, which was held on the nave foundations near the south wall, and was attended not only by the workmen, but also by the contractors, Jacob & Young, all the sub-con-

tractors, and the cathedral clergy.

Bishop Manning announced that the service at which the foundation stone of the nave will be laid will be held November 9th, at 4 P.M.

TRINITY TIDE CELEBRATIONS

Trinity Sunday is observed throughout Trinity Parish as the Feast of the Title of the mother church and of the whole parish. A form of the old bidding-prayer, once commonly used before sermons in the English Church, is used in all the chapels on this day, as an act of intercession and thanksgiving for the parish. In connection with this festival, the service leaflet of Trinity Church contained an interesting account of the parish and church for the benefit of the many visitors who worship in Old Trinity and its chapels, especially that of St. Paul, during the summer season.

Trinity Sunday was the seventy-first anniversary of St. Paul's Church, Morrisania, the Bronx, and the twentieth anniversary of the rectorship of the Rev. Homer Taylor. At the eleven o'clock service, the preacher was the Rev. Henry Mottet, D.D., rector of the Church of the Holy Communion, Manhattan. In the afternoon, the preacher was the Rev. E. Clowes Chorley, Historiographer of the Diocese. Several visiting clergymen participated in the service.

Another anniversary of a long rectorship in the Diocese was celebrated by the Rev. Elbert Floyd-Jones, rector of St. Mary's-in-the-Highlands, Cold-Spring-on-Hudson, on Trinity Sunday. Dr. Floyd-Jones was born in the Diocese of New York, in which he has served his entire ministry. Thirty years of his priesthood have been spent as rector of St. Mary's.

Hundreds of people gathered at the late Eucharist in St. Thomas' Church on the morning of Trinity Sunday, and many thousands "listened in" to hear the announcement by the rector, the Rev. Ernest Milmore Stires, D.D., of his decision in regard to his election to the episcopate as coadjutor of Long Island; and there was a mingling of feelings at his decision to accept the proffered honor—of regret at his leaving the pulpit of St. Thomas' Church, and of gratification at the elevation of their rector and "unseen pastor" to the rank of a prince of the Church. Dr. Stires will not be consecrated until after the General Convention, which he will attend as a deputy from the Diocese of New York.

SPECIAL SERVICES

The Chapel of the Intercession had another of its many unique and interesting services on Trinity Sunday afternoon. The distinguished Belgian statesman, the Baron de Cartier de Marchienne, Ambassador at Washington, consented to attend a service of worship at which Belgian music was rendered. The ambassador was accompanied by many distinguished Belgians, and delivered a brief tribute to Belgian music. M. Harat, the chapel organist, arranged a great program of music by Belgian composers. *La Brabanconne*, the Belgian national anthem, was rendered by the full choir and orchestra. The translation of the words of this anthem into English was made by the vicar, the Rev. Milo Hudson Gates, D.D. As is well known, last summer he received the official thanks of the King of the Belgians for his services.

A four language service was held on Sunday morning, May 24th, at St. John's Church, Yonkers. Assyrian, English, Polish, and Swedish folk joined in a union service, which marks the first of

its character in America. The Rev. Oliver Shaw Newell, rector of St. John's, conducted the service in English and preached the sermon, which concluded as follows:

"In the name of St. John's Parish, more, in the name of our common Lord and Saviour Jesus Christ, I make you most heartily welcome to this church and service. I do not understand Swedish, nor Polish, and yet there was one word which I caught in the sermon which has been preached here in these languages, namely the word 'Jesus.' Is it not symbolic of the fact that the only way in which people of various languages, tongues, customs and habits may understand each other and live in peace and unity with each other is through a common love for and living by Him whose name is common and understood by all, the name Jesus."

The Psalter was read in Assyrian by the Rev. Isaac Yohanan, alternate verses being read by all in their mother tongue. The First Lesson was read in Swedish by the Rev. Gottfried Hammarskold, and the Second Lesson was read in Polish by the Rev. Wladyslaw Trzepieczynski. The Creed was said by all, in their mother tongues.

The feast of Corpus Christi was kept with the usual solemnities of High Mass and out-of-door procession as the Feast of the Title of Corpus Christi Church, the Rev. Lawson Carter Rich, rector.

GENERAL NEWS NOTES

The Young People's Service League, in the Diocese of New York, had its annual conference at Miss Mason's School at Tarrytown on June 6th and 7th. The conference was for anyone between the ages of sixteen and twenty-five, definitely interested in the work of the Church. This conference was sponsored by Bishop Lloyd.

The Rev. Henry Purcell Veazie, sometime Precentor of the Cathedral of St. John the Divine, assumed his new duties as rector of St. Luke's Church, Brockport, N. Y., on Whitsunday. His duties at the Cathedral will be taken during the summer months by the Rev. Wilson Macdonald, assistant at St. James' Church, Fordham, who was for eight years Headmaster of the Cathedral Choir School and for part of that time Dean's Vicar on the Cathedral staff. Fr. Macdonald will also continue as priest in charge of St. James' Church, during the extensive vacation of the rector, Dr. Pelton.

Among many bequests to charity and benevolent institutions, Mrs. Elizabeth W. Coffin, of this city, who died in February, left \$5,000 to the Church of All Angels, Manhattan.

The Very Rev. William T. Elliot, Dean of the Cathedral of Liverpool, was the principal speaker on Thursday at a meeting of Rotarians from all countries, held in the Hotel McAlpin. Dean Elliot is president of the Rotary International Association of Great Britain. The theme of his discourse was World Peace.

At St. Andrew's Church, Staten Island, a beautiful addition to the church plant has just been completed. It is known as Burch Hall, in memory of the late Bishop Burch, of New York, who was at one time rector of St. Andrew's.

THOMAS J. WILLIAMS.

Philadelphia Churchmen Enjoy a Series of Garden Parties

Executive Council Reorganization— General Convention Deputation— Vacancies

The Living Church News Bureau
Philadelphia, June 12, 1925

LAST WEEK CHURCH PEOPLE WERE ALL busy with various commencement exercises; this week it has been garden parties.

The North Philadelphia Convocation began with one at Wyck, the residence of Mr. Casper Haines, in Germantown. This is an annual affair with this Convocation, the proceeds each year being devoted to some good missionary cause within its limits. This year it was for the benefit of the building fund for St. Ambrose's parish house in Kensington, the Rev. Frederick B. Halsey, priest in charge.

At the same place, a few days later, the parishes of Germantown, under the leadership of the Mother Church of Germantown, St. Luke's, held a garden party and supper for the benefit of the fund for the completion of the parish house of St. Barnabas' Colored Mission in West Rittenhouse Street. Two years ago the first floor of this building was erected with funds already raised, and with help from the Executive Council. The second floor, which will complete the building is to be a memorial to the Rev. Dr. Samuel Upjohn, the late rector of St. Luke's, whose fatherly interest and help fostered the mission for many years. It is to be hoped that the building may soon be completed. It is greatly needed. Already the first floor has increased very much the opportunity of this mission to minister to the colored people of Germantown. It is the only respectable hall available for such purposes in the locality, and the number of colored people is constantly increasing in Germantown, as, in fact, all over the city.

On Saturday, June 6th, the Church School Service League and contributors to the Bishop's Bricks' Fund had their annual party and presentation service at St. Peter's Church, Germantown, the Rev. Dr. S. P. Keeling, rector. The children came early and brought box lunches. The day began in the parish house with an exhibition of work done by members of the League, and a program, which proved entertaining and instructive. There were tableaux, and a sort of an ecclesiastical old-fashioned Spelling Bee. Representatives from various schools stood in line and "spelled down the class," although the spelling consisted in answering questions about the Church, the Diocese, and the Church School Service League. The Rev. Dr. Caley acted as school master. There were also folk dances in costume given by the children of the parochial school of the Holy Redeemer, the very flourishing mission among the Poles, which is at present housed at St. George's Mission, Richmond. At half past three came the annual service for the presentation of the offerings for the Bishop's Bricks' Fund in the church, the Bishop of the Diocese presiding, receiving the offerings, and making the address to the children. The day closed with ice cream and cake on the beautiful lawn of the church, a most welcome ending for the children, as the heat was almost overpowering.

The attendance and offering was con-

siderably less than usual at this service, due partly to another event at the same hour, but chiefly to the heat, which was intense. Philadelphia was doing its very worst, and Philadelphia's worst in the way of heat is too bad for words. About \$1,200 was presented, and that amount will be considerably increased when the schools not represented at the service send in their offerings. The offering this year goes to the fund being collected to erect a building for the Polish Mission.

On the same day not many squares away the Diocesan Branch of the Girls' Friendly Society was holding its annual garden party. The Germantown Cricket Club kindly offered the spacious and delightful grounds at Manheim for the purpose. The attendance was affected by the heat. The proceeds are to go to the quota of Pennsylvania for the new National Center of the Society in Washington, D. C.

EXECUTIVE COUNCIL REORGANIZATION

The Executive Council of the Diocese had its first meeting, since the Diocesan Convention, on Thursday, June 10th, at which meeting the various Departments were newly organized. The Executive Committee of the Council was asked to act as a Field Department for the present, to study and learn by actual experience just what a field department can do in the Diocese. Out of the experiment it is hoped to get some experience that will lead to definite conclusions and convictions, and the eventual establishment of a Field Department. It has seemed wiser and more practical to go at it in this way than to create a new piece of machinery which would at first be chiefly on paper. The Finance Department was instructed to make a study of some plan by which the Diocese may supplement the regular offerings through the duplex envelope system, and come nearer to meeting its quota for the general missionary work of the Church. This is the result of a careful report of the Department on extra-parochial giving made to the Council a month or so ago.

GENERAL CONVENTION DEPUTATION

Mr. John S. Newbold, who was elected as a deputy to the General Convention, has signified his inability to accept his election, and Mr. J. Wilson Bayard, Chancellor of the Diocese, the first alternate, will go in Mr. Newbold's place. The Pennsylvania delegation some years ago started an excellent practice by way of preparation for the Convention. Several times the whole deputation, the clerical and the lay deputies, meets with the Bishop of the Diocese for consideration of the most important matters known to be coming up for decision at the Convention. Something like a common mind, as well as a clearer understanding of the questions at issue, comes out of these meetings and strengthens the influence of the Diocese in the Convention. The deputation has three memorials from the Diocesan Convention to present at New Orleans; one, in regard to the amount to be apportioned in quotas for the next triennium, another, about the entrance of the United States into the World Court, and a third, as to the method of distributing the extra grant by the Church Pension Fund to the widows of clergymen.

VACANCIES

The Diocese goes into the summer months with a number of its important

ONE OF THE most inaccessible missions is that at Orleans, Calif., where the cost of hauling material is sometimes twice the cost of the material. Mr. Baker, the missionary there, says the report is really true that in winter the pack mules wear snowshoes!

parishes without rectors. The Church of the Saviour is still without a rector, the Rev. Dr. Phillips having resigned over a year ago, to accept the rectorship of the Church of the Epiphany, in Washington. St. Paul's Church, Overbrook, has not

yet elected a successor to the Rev. Dr. Norwood, the newly elected rector of St. Bartholomew's, New York. St. John's Church, Norristown, and Christ Church, Ridley Park, are also without rectors.

GILBERT PEMBER.

Chicago Suburban Parish Celebrates Semi-Centennial

Henry Dutton Pierce—New Church
Buildings—General News Notes

The Living Church News Bureau
Chicago, June 12, 1925

FIFTY YEARS AGO, ON JUNE 27, 1875, the congregation of Trinity Church, Wheaton, was organized by the three Church families there. The Rev.

vices and by the formal dedication of the new parish house, Bishop Griswold officiating. The Rev. Dr. N. O. Hutton was the special preacher. The house is of brick and cut stone, with a tower forty feet high. Several memorials were blessed at the dedicatory service on Trinity Sunday, including a carved oak eagle lectern, a pulpit, the choir screen, a chalice, a receiving basin, and altar vases.



MEMORIAL FONT AND COVER IN GRACE CHURCH, OAK PARK, ILL.

T. N. Morrison, father of the present Bishop of Iowa, was in charge for twelve years, and he was followed by the Rev. Dr. Francis J. Hall, who served four years. Since then a number of clergymen have been in charge including the Rev. F. H. Millett, the present rector, who is now finishing his ninth year. During his pastorate the parish has nearly doubled the number of its communicants the church property has been improved, and a beautiful new parish house has just been built, costing \$40,000.

On Trinity Sunday the parish celebrated its fiftieth anniversary by special ser-

A BEAUTIFUL FONT

A magnificent font and cover, which have been under construction for more than a year in England, were dedicated on Sunday morning, June 7th, in Grace Church, Oak Park.

The font, octagonal in plan and made of Derbyshire alabaster, stands on a footpace of colored marble. On the angles supporting the bowl are shafts, richly carved, and from these spring canopies surmounting the sculptured figures of child angels in white alabaster. The central shaft is of green marble and makes an effective background for the figures. The cover is of

oak, beautifully carved, and follows the same plan as the font. On it are figures of St. Agnes, St. Elizabeth, St. Stephen, and St. Faith. The font and cover finish the furnishing of the baptistry, in which there are five stained glass windows, one being in recognition of ten years' ministry of the Rev. F. R. Godolphin as rector of this parish.

The font is the gift of the late Jessie Vilas Miller, an earnest and devoted Churchwoman. Mrs. Miller was for years a member of the altar guild, which she organized and of which she was director until her death. She was at one time president of the parochial guild and its treasurer for a number of years. This gift is a most beautiful and lasting evidence of her devotion to her Church. It is one of many gifts and memorials which have been made to the church during the twelve years' rectorship of the Rev. Mr. Godolphin, and which make Grace Church one of the most interesting and beautiful places of worship in this country.

HENRY DUTTON PIERCE

The parish magazine of Grace Church, Oak Park, prints the following interesting account of the life of a former parishioner:

"On April 17th, there died, in New York City, one who was for many years prominent in the life of Oak Park, Henry Dutton Pierce. Mr. Pierce was born in Cavendish, Vt., in 1846. On both sides he was of old New England stock.

"Mr. Pierce was active in many public affairs besides those connected with education. He served two terms as president of the Town of Cicero when Oak Park was the largest division, gaining prestige by his painstaking methods and his able and tactful handling of some very important franchise and public works questions which arose during his administration.

"During the years when Bishop Anderson was rector of Grace Church, Mr. Pierce was received by him into the Church. Immediately to took an active part in the life of the Church and served many terms either as vestryman or warden. His devotion to the interests of his religion and his church, first at Grace Church, Oak Park, then at the Church of the Ascension, Chicago, and finally at the Church of St. Mary the Virgin, New York, grew steadily in depth and concentration to the end."

NEW CHURCH BUILDINGS

The Church of the Advent, the Rev. Gerald Moore, rector, has, for some time recognized that it has outgrown its small church space and parish house quarters. A new building is a necessity. Mr. Elmer C. Jensen, the architect of the present church, has drawn plans for a new building, the cost of which is estimated at \$75,000. The congregation has now \$15,000 in cash, and a campaign for the balance will be undertaken in the fall for pledges to extend over three years.

On Ascension Day, Bishop Griswold dedicated the new window over the high altar at St. Bartholomew's Church, Englewood, the Rev. H. M. Brinker, rector, given in memory of Father Matrau, and Father Schniewind, former rectors. The Bishop also blessed the new marble altar in the chapel, set apart the newly decorated chapel, and blessed many ornaments and memorials therein. The cost of renovating the chapel was given by Mr. and Mrs. Harry Hogg. Among the memorial gifts were two eucharistic lights and a crucifix designed by Mr. Cram. Many other beautiful memorials and decorations were also given.

GENERAL NEWS NOTES

There were nearly 1,000 marriages solemnized in the churches of this Diocese during 1924, of which the largest number were at St. Chrysostom's Church, Chicago.

This week the Rev. H. B. Gwyn, was able to announce to the congregation of St. Lawrence's Church, Libertyville, that the mortgage indebtedness on the church and parish house, built eight year ago, had been subscribed in cash and three year pledges. A year ago the debt on the

rectory was paid, and extensive repairs made.

Some of the members of the congregation of St. Elizabeth's Church, Chicago, recently gave their priest in charge, the Rev. E. V. Griswold, a new Chevrolet sedan. The work at St. Elizabeth's, has grown steadily under Mr. Griswold. Not long since a beautiful memorial window was unveiled, and a pipe organ, to cost \$3,500, has just been ordered from the Möller Organ Co.

H. B. GWYN.

St. David's Church is situated in one of the best residential sections of Baltimore, and the parish, under the guidance of Dr. Foote, is accomplishing much.

A CORNER-STONE LAID

One of the most truly successful parishes in the Diocese of Maryland is the Church of the Prince of Peace, the Rev. Christopher P. Sparling, rector. It is situated in a fast-growing residential district of Baltimore, and has a great future before it.

On Whitsunday, the corner-stone of the new parish house was laid by the rector, in the unavoidable absence of Bishop Murray. The Church school, including both morning and afternoon sessions, was in attendance, and the address was delivered by the Rev. G. Warfield Hobbs, assistant at the church, once superintendent of the Church school, and now editor of *The Spirit of Missions*. This parish and community house is being erected at a cost of \$60,000. It will include a hall, with a stage, which will serve as the assembly room of the Church school, and which, on week days, can be used for many purposes. A kindergarten room, a sacristy, a kitchen, and bowling alleys will be included in the scheme.

Only two or three years ago, this church built a splendid rectory, and future plans of the parish look toward a new church building.

THE CHINESE FELLOWSHIP

The writer was present on Sunday, June 7th, at a meeting of Chinese men and women, and had the privilege of speaking to them through interpreters. He learned that, in round numbers, there are some four hundred Christian Chinese in Baltimore, most of whom are numbered among the rising generation. The older people are not averse to having their children and grandchildren embrace the Faith of Christ; but they feel that it is unnecessary for themselves at the latter stages of their lives, to give up the old for the new, or, even, agnostics as some of them are, to befuddle their minds with renewed thinking upon the mysteries of the universe and the hereafter.

The younger Chinese are most enthusiastic allies of Christ, and there is a movement on foot to try to form some sort of an affiliation among all Chinese Christians in the community, members of various religious bodies, that their social and Christian energies may not be as scattered and diffuse in the future as in the past. This is a hopeful sign, for division, religious and social, is as common among the Chinese in a foreign country as among Americans in a strange land.

H. P. ALMON ABBOTT.

NORFOLK WAR MEMORIAL

NORFOLK, VA.—A handsome limestone tablet, erected as a memorial to members of Christ Church who served in the World War, was unveiled Sunday afternoon, May 31st, at Christ Church, Norfolk, with impressive ceremonies. The principal address was made by the Rev. Francis C. Steinmetz, S.T.D., rector of the church.

An armed squad of soldiers and sailors bearing the flags of the United States and of Virginia, and the mace of Norfolk, marched in with the choir and stood at attention during the ceremony. A patriotic musical program was rendered by the choir under the direction of J. J. Miller, organist and choirmaster.

The tablet is situated in the west end of the nave of the church, and occupies

Maryland Church Worthies Memorialized by Unique Wall

Maryland G. F. S. Diocesan Council—Consecration of St. David's Church—A Corner-stone Laid

The Living Church News Bureau
Baltimore, June 11, 1925

PERSONAGES IN EARLY MARYLAND history—civil, military, ecclesiastical—received officially a permanent memorial, June 9th, when services dedicating a unique wall surrounding Christ Church, at I U, Kent county, Maryland, were conducted by the Rev. Sewell S. Hepburn, the rector.

The wall was constructed recently through the efforts of Mr. Hepburn to serve as both a protection for graves of parishioners and to be an appropriate appurtenance of the old church. It contains panels of bronze tablets placed by descendants of the vestry, members of the church, and others associated with the parish during the early days of its existence. The wall is constructed of concrete and is several feet high.

The Rev. Dr. Peregrine Wroth, rector of the Church of the Messiah, gave reminiscences of the parish as part of the program. Mr. Percy G. Skirven, of Baltimore, delivered a brief history of the parish from 1766 to the present time. The Rev. Pinkney Wroth also spoke. The Rev. Mr. Hepburn gave a history of the wall.

Several men prominent in Maryland's history are buried in graves surrounding the old edifice. In order to provide a protective spot for them and others associated with the parish, the Rev. Mr. Hepburn solicited present members of the parish to contribute towards tablets to their memory. With the funds thus raised both the wall and tablets were erected.

One of the earliest rectors of the parish, who is buried near the edifice, was the Rev. Dr. William Smith, first president of Washington College in Chestertown. A native of Scotland, Dr. Smith was ordained in 1753, coming to America six years later to become Provost of the University of Pennsylvania. He was made president of the University in 1789, when he resigned his post as rector of the church, which position he had held since approximately 1782.

Col. Philip Reed, who commanded the Maryland Militia at the Battle of Caulk's Field in the War of 1812, also is buried in the church graveyard.

The Rev. William N. Stone, who was made rector in 1820, becoming the third Bishop of Maryland in 1830, was another prominent figure identified with the parish.

Christ Church was erected in 1768. In the same year that the Rev. Mr. Stone en-

tered the episcopate, the church fell into disuse and was temporarily abandoned. It was rebuilt about 1860 and dedicated by Bishop Whittingham, then Bishop of Maryland.

MARYLAND G. F. S. DIOCESAN COUNCIL

The diocesan council of the Girls' Friendly Society in Maryland held its spring meeting on Tuesday, May 26th, at the Central House of the Society, 417 North Charles St., Miss Julia J. Cunningham, President, in the chair.

The council adopted memorials to Mrs. James Briscoe and Miss Anne H. Rolando, both of whom had given generously of themselves to the G. F. S. during the greater part of their lives. Mrs. Briscoe's husband, the Rev. James Briscoe, admitted the first girls into the first branch of the G. F. S. in the Diocese of Maryland, on November 1, 1878, at St. Luke's Church, Baltimore.

The special features of the meeting were the reports of 1924 and the vote on the amendments to the Constitution of the G. F. S. A.

It was reported that the diocesan organization had pledged \$1,000 to the Japan Reconstruction Fund, to which every branch in the Diocese has contributed, and that the \$1,000 pledge to the Church Home and Infirmary had been redeemed in full on the date pledged. During 1924, \$1,500 has been paid on the mortgage on the Central House. Gifts to missions, besides the pledge to Japan, were \$260.17, to parishes, \$81.60, to the Diocese of Maryland, \$118.06, and to National G. F. S. purposes, \$660.66, and to other objects, \$52.55.

The Holiday House was reported self-supporting as to running expenses and the Central House is nearly self-supporting.

Since January 1, 1924, eleven new branches have been organized. Since the meeting of the Council a branch has been organized at Hancock, Md., at St. Thomas' Church, which brings the number of branches in this Diocese to the highest record in its history.

The proposed amendments to the Constitution of the G. F. S. A. were voted on, and the Council acceded almost unanimously to every proposed amendment.

The Holiday House Committee reported that the House at Sewell, Md., would be open from July 3d to September 8th.

CONSECRATION OF ST. DAVID'S CHURCH

The consecration of St. David's Church, Roland Park, Baltimore, the Rev. Theodore C. Foote, Ph.D., rector, took place June 8th, at which Bishop Murray was the celebrant and consecrator. Some thirty of the clergymen of the Diocese were in attendance.

a space 12 feet square. It contains the names of 112 members of the church who served in the war. At the top a large cross is engraved and below are the seals of the City of Norfolk, the State of Virginia, and the arms of Great Britain, France, Italy, and Belgium, surrounded by the shield and eagle of the United States.

The following inscription appears on the tablet:

"This tablet was erected by St. Mary's Guild of Intercession to honor the loyal men and women who served their country in the great World War, 1917-1918."

MEMORIAL TO FIRST BISHOP OF IDAHO

BOISE, IDAHO.—The Rt. Rev. H. H. H. Fox, D.D., Bishop Coadjutor of Montana, and acting Bishop of Idaho, recently unveiled a tablet on old Christ Church, Boise, in commemoration of the late Most Rev. Daniel Sylvester Tuttle, D.D., who was the first missionary Bishop of Idaho.

The inscription on the tablet is:

"First Protestant Episcopal church in Montana, Idaho, Utah; erected 1866; a witness to a new country, to Christian faith, high adventure, missionary courage. This tablet is erected to the memory of Daniel Sylvester Tuttle, first missionary Bishop of Idaho, 1867-1886."

CHINESE RIOTS CLOSE SCHOOLS

NEW YORK, N. Y.—The following dispatches touching on the anti-foreign outbreak have been received at the Missions House, New York:

Wood, Missions House.

Mahan School, St. Faith's School, Yangchow, closed in consequence of disturbances. Missionaries all safe.

(Signed) GRAVES.

Wood, Missions House.

Riots have taken place at Shanghai. Will forward particulars later. St. John's University, St. Mary's Hall closed. Missionaries are all safe.

(Signed) GRAVES.

The signer of the two dispatches is the Rt. Rev. Frederick R. Graves, D.D., Missionary Bishop of the District of Shanghai, which comprises the entire province of Kiangsu. Of the institutions mentioned as closed in consequence of the riots, Mahan School is at Yangchow, and is in charge of the Rev. B. L. Ancell, D.D., with a staff including the Rev. Sumner Guerry, son of the Bishop of South Carolina, the Rev. J. F. Davidson, and Messrs. S. W. Greene, and E. H. Foster. St. Faith's School for girls is also at Yangchow and is in charge of Miss M. A. Bremner, assisted by Miss L. H. Powers, Miss A. T. Young, and Deaconess K. Putnam. St. John's University, with an academic as well as theological and medical schools and one of the largest institutions in China, is located at Shanghai. Its president is the Rev. F. L. Pott, D.D. St. Mary's Hall is also at Shanghai. It is a school for girls under Miss C. Fullerton, principal.

The Misses Lucy and Elizabeth Graves, daughters of Bishop Graves, are at present in the United States and were visitors at the Missions House yesterday seeking information as to the situation in the Shanghai district.

Bishop Gilman, in a cable from Hankow, received by the Department of Missions on June 12th, says that the situation is serious and that the women and children among the missionaries have been ordered to this port, i.e., Hankow.

The cable does not say by whom they have been called in, whether by Chinese or foreign authorities or by the Bishop himself. Dr. Wood assumes it is a measure for safety and believes that no lives were in danger.

CATHEDRAL WINDOWS DEDICATED

BUFFALO, N.Y.—At St. Paul's Cathedral, Buffalo, on Trinity Sunday, the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, dedicated a number of memorial windows that had been given in memory of the faithful of the parish. On the south aisle of the nave are three windows each depicting an event in the life of our Lord, and in connection with this event a scene of a prophetic nature from the Old Testament. The Baker window has for its subject, The Nativity of our Lord, and, from the Old Testament, The Child Samuel with his Mother. The Wilson window has for the subject, Christ Blessing the Little Children, and, from the Old Testament, Jacob Blesses Manasseh and Ephraim. The Stevenson window has for its subject, Christ Heals the Leper and The Healing of Naaman.

The Mills windows are on the north side of the chapel and are seven in number. Four large lancet windows depict scenes from the life of St. Paul with these subjects: St. Paul and St. Barnabas at Lystra, St. Paul baptizes Lydia, St. Paul Confirms the Brethren, and St. Paul Before King Agrippa. Two small lancet windows have the figures of the archangels St. Gabriel and St. Michael. The large triangular window has the figures of three angels holding the symbols of Christian worship, the chalice, the paten, and the censor. The inscription for these chapel windows reads as follows: "1825: To the glory of God and in memory of Darius Ogden Mills: A Good Man and a Just: 1910."

NATIONAL CATHEDRAL CHAPEL COMPLETED

WASHINGTON, D. C.—In announcing the completion of the Chapel of the Resurrection in the crypt of Washington Cathedral on Mount Saint Alban, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, called attention to the fact that the first service ever held in this portion of the Cathedral was attended by the workmen who had thrown its substantial arches into space.

Not since the ancient builders of Norman churches constructed rounded arches more than a thousand years ago has any cathedral construction just like the Chapel of the Resurrection been designed. This massive Norman chapel is in marked contrast to the Fourteenth Century Gothic architecture of Bethlehem Chapel where President Woodrow Wilson and Admiral George Dewey are buried.

The Chapel of the Resurrection will be dedicated as a memorial to the late Bishop Harding, the second Bishop of Washington, and it is expected that his tomb will be placed within its walls.

This second crypt chapel, not contemplated in the original plans for the Cathedral, was designed by Philip Hubert Frohman, of Boston, of Frohman, Robb & Little, the present architects. Its Norman architecture was determined largely by the proportions of space available beneath the South, or proposed Army and Navy, Transept, as well as by the required massiveness of the entire cathedral construction.

Washington Cathedral is being builded to stand for at least 2,000 years. The next unit of construction includes extending the choir walls and building the North and South Transepts.

MEMORIAL DAY FOR BISHOP NICHOLS

SAN FRANCISCO, CALIF.—On Friday, June 5th, the anniversary of the death of William Ford Nichols, D.D., Second Bishop of California, a memorial service was held in Grace Cathedral. Bishop Parsons was the celebrant at the Eucharist, and a memorial address was made by the Very Rev. J. Wilmer Gresham, D.D., Dean of the Cathedral.

The Rev. Dr. Walter H. Cambridge, chairman of the Cathedral Building Committee, announced that \$280,000 had already been pledged toward the Cathedral that is to be erected as a memorial to Bishop Nichols, as was planned at the last Convention. The Cathedral Committee is arranging for a luncheon on June 12th, at which progressive work will be planned and membership in the Building Committee will be extended.

A COUNTRY CHURCH CONSECRATED

SODUS CENTER, N.Y.—St. Luke's Church, Sodus Center, which has been recently built as a part of the Wayne County Associated Missions in charge of the Rev. John R. Harding, D.D., was consecrated by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the Diocese on Whitsunday, May 31st. St. Luke's Parish was organized in 1875 and the first church building was consecrated by the Rt. Rev. Cleveland Cox, D.D., in August 1879. This original building, which was perhaps the smallest church in the Diocese, was completely destroyed by fire early in July 1922. For some time after the fire, services were held at the homes of those who were members of the parish. In March, 1924, the Presbyterians, being without a pastor, offered their building for services for the two congregations and these services have been continued up to the time of the consecration of the new Church.

The architecture of the building is simple in design but admirably adapted for the use of a rural community. The Church proper is on the upper floor while the large basement will be used for social purposes and the meeting of organizations in the Parish. Services are held regularly by Dr. Harding and his assistants.

PENINSULA SUMMER SCHOOL

OCEAN CITY, MD.—An occasion, combining both Churchly teaching and the pleasures of a sea-side summer resort, is to be found in the Peninsula Summer School that meets at Ocean City from June 23d to the 27th. It is a conference school for Church workers with the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, as chaplain, the Rev. Thomas Getz Hill as dean, the Rev. Percy L. Donaghy as secretary, and the Rev. Charles L. Atwater as business administrator.

Canon C. S. Lewis is to give a teacher's course on Child Psychology, the Rev. Frederick E. Seymour will offer courses on the Principles of Teaching and on the Prayer Book, the Rev. Addison A. Ewing on The Bible, the Rev. Franklin J. Clark on Mission Study, Mrs. A. Van Harlingen

on Woman's Auxiliary Work, the Rev. Thomas Getz Hill on the Christian Nurture Course, Mrs. H. J. Patterson on Community Activities, Miss Margaret G. Sutherland on Kindergarten and Primary Methods, the Rev. G. Warfield Hobbs on A Parish Program, the Rev. C. P. Sparling on the Young People's Movement, Miss Mildred Brown on Pageantry and the Drama, and Miss Kathryn Merritt on the Girls' Friendly Society.

MICHIGAN SUMMER CONFERENCE

DETROIT, MICH.—Final plans have just been announced for Hillside '25, the Summer Conference for Churchmen of the Dioceses of Michigan and Western Michigan which will again be held at Hillside College, Hillsdale, Mich., this year from June 28th to July 8th. For this ninth year of the annual conference a program, unique in its appeal to all classes of Church people, has been arranged, and this, combined with the special young people's section, should make it one of the most effective conferences to be held anywhere in the Church this summer.

The Rt. Rev. Herman Page, D.D., Bishop of Michigan, is to be the Conference chaplain and, in addition, he will offer a course for the clergy attending the conference on The Cure of Souls. Speaking of the course, Bishop Page says: "One of the greatest opportunities of the clergy today is the ministration to mental and spiritual need. This need is amply illustrated by the fact that insanity in this country is increasing four times as fast as the population."

Mr. Lewis B. Franklin, vice president of the National Council, will also be at the conference and will conduct one of the general courses on the Church's program. In addition he will conduct a course specially for the clergy in Parish Management.

Courses in the psychology of religion, especially for young people but also open to anyone enrolled in the conference, are to be lead by the Rev. S. S. Marquis, D.D., formerly Dean of St. Paul's Cathedral, Detroit, and one of the pioneers in the field of applied religious psychology.

The Social and Religious Forces in China Today is the title of a course to be offered by the Rev. Lindel Tsen, a general missionary of the Diocese of Anking, China. Mr. Tsen is one of the most widely known of the Church's Chinese clergymen, and he has been in this country for the past several months doing graduate work at various educational institutions in the east.

Other general courses at the conference will include one on Prayer, to be lead by the Rev. Andrew S. Gill, of St. Matthias' Church, Detroit, a course on woman's work in the Church, under the direction of Mrs. William L. Torrance, of Detroit, and a course, Christ and the Problems of Youth, which is to be under the direction of Miss Florence Anderson, an associate general secretary of the Y.W.C.A.

Mrs. Annie H. Brown, of the Diocese of Massachusetts, Miss Elizabeth Thomas, field worker of the Diocese of Michigan, the Rev. George H. Severance, member of the National Commission on Small and Rural Church schools, the Rev. Rollin D. Malany, of Christ Church, Detroit, and Miss Edith Maurice, Diocesan Director of the C.S.S.L., are to be in charge of courses which will make a special appeal to Church school teachers and others in-

terested in the administration of the Church school.

Courses in Social Service are to be in charge of the Rev. E. S. White, St. Louis, Mo., and a member of the National Council of Advice for Social Service.

Church Pageantry and Drama and the production of the Conference pageant will this year be under the direction of Miss Elizabeth Fitch, extension secretary of the national Girls' Friendly Society, New York City. Hymnology and choir methods and the music of the whole conference will be handled by Mr. Henry Overley, organist and choir director of St. Luke's Church, Kalamazoo, Mich.

Courses for young people will be under the direction of the Rev. Henry Lewis of Ann Harbor, Mr. Austin Pardue, national corresponding secretary of the Young People's Movement, who works under the National Council, is to be in charge of a course in E.Y.P.A. Program Building. He will also direct a discussion course especially for young men which will be conducted in connection with a conference question box.

A large number of special conferences have also been arranged which will be under the directions of experts in the various fields discussed. These will include more particularly conferences on Vacation Schools, Weekday Religious Education, the High School Age, Boys' Work and Girls Work.

Plans have also been concluded for a special young people's Weekday Confer-

COMING IN THE JULY ISSUE

"Planting the Church on the Overland Trail"

The Rev. FRANKLIN C. SMITH, a missionary at home, tells of a fascinating job just west of the Continental Divide, among all sorts and conditions of men.

"The Sailing Orders of Our First Missionaries to China"

Sound advice from Bishop WHITE, Presiding Bishop, written in 1835 to the Reverend Messrs. Hanson and Lockwood, is still replete with wisdom for present-day mission workers.

"Facing Odds in a Chinese Mining Town"

The Rev. WALWORTH TING gets a note of optimism into an interesting story of his work in the heart of the new industrial region of that land.

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SELDEN PEABODY DELANY, D.D., Editor

June, 1925

Vol. XVII, No. 4

Subs. \$3. Single Copies, 25 cts., postage 7 cts.

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ence July 4th and 5th, at which a number of special speakers and leaders will be present.

Recreation at the Conference which has been in charge of a special committee will include camp fires, swimming, tennis, golf, a stunt night, dancing, and various other forms of entertainment. The tuition and living expense at the conference this year will be \$24, this sum to include everything except transportation. Ernest E. Piper, director of religious education for the Diocese of Michigan, is director of the conference and the Rev. R. W. Woodroffe, St. John's Church, Detroit, is the general chairman. Registrations may be made or programs secured upon application to Mr. Piper at 63 East Hancock Ave., Detroit, Mich.

COLLEGE OF PREACHERS CONFERENCE

WASHINGTON D.C.—At the concluding session of the summer conference of the College of Preachers June 12th, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, announced that provision will be made, as soon as possible, for a suitable building within Washington Cathedral Close to contain adequate quarters for residence and teaching.

The Rt. Rev. Philip M. Rhinelander, D.D., director and chaplain of the College of Preachers, said that the Cathedral Chapter looked forward to the time when selected clergymen will come to Mount Saint Alban for special training in prophetic preaching. The primary purpose of the college, Bishop Rhinelander said, is to provide a body of men for the specific purpose of winning for Christ by the ministry of preaching those who are outside the Christian Church.

Visiting clergymen who have been the guests of the Cathedral this week, and clergymen in and around Washington who have been attending the conference have been asked to give the Cathedral staff their suggestions in reference to plans for the permanent College of Preachers.

CHURCH DIVINITY SCHOOL OF THE PACIFIC

SAN FRANCISCO, CALIF.—The thirty-first commencement of the Church Divinity School of the Pacific was held in Grace Cathedral on Ember Wednesday, June 3d.

The exercises began with an address and the conferring of diplomas by the Very Rev. Dr. Henry H. Powell, Dean of the School on the Rev. Edward Smith and Mr. Gordon Luke. This was followed by an ordination service in which Dr. Powell presented Mr. Luke to the Bishop of California for ordination to the diaconate, and Mr. Smith to the Bishop of Sacramento for ordination to the priesthood. Bishop Moreland was the preacher.

The Rev. Mr. Luke will continue his studies at the Virginia Seminary this fall, and the Rev. Mr. Smith will remain at Fort Bragg, where he served during his diaconate.

The service was followed by a reception at the Divinity School.

The annual meeting of the Alumni of the School was held at the University Club, where luncheon was served. Addresses were made by Bishop Parsons, who spoke of the anticipated larger support from and closer affiliation with the whole Province; by Dr. Powell, who outlined plans for increased efficiency of the School; and by Archdeacon Porter, who showed how the Alumni could cooperate in these aims.

GEORGIA YOUNG PEOPLE'S CAMP

SAVANNAH, GA.—With a registration about complete, including forty-five leaders and young people, the second annual young people's camp, Camp Tomochichi, Diocese of Georgia, will be opened at St. Simon's Island, Ga., June 20th, under the auspices of the Diocesan Department of Religious Education. The Bishop of the Diocese will be at the camp for the entire five days, and will be a member of the faculty which will include the Rev. W. A. Jonnard, director, Miss Emma Twiggs, registrar, Mr. Frank Smith, recreational director, Bishop Reese, a course on The Prayer Book, the Rev. David Cady Wright, two lectures on the Bible, the Rev. Robb White, Jr., a course on Missions, entitled What a Real Missionary Actually Has to Do, the Rev. E. W. Halleck, a course on Personal Religion for Boys, and Mrs. W. J. Cranston, a course on Personal Religion for Girls. For the Sunday service, the campers will attend service at the old colonial Christ Church, Frederica, where the Bishop will preach. The camp will close on Friday, June 26th.

MICHIGAN G. F. S.

DETROIT, MICH.—About seventy-five 'teen-age girls were gathered in conference at the G. F. S. Holiday House, Pine Lake, near Detroit, from Friday to Sunday, June 5th to the 7th. Leadership was supplied by Dr. Eva Blake and Miss Mabel Eleanor Stone of the national organization of the G. F. S., and by the Bishop of the Diocese, whose pronounced emphasis on young people's work is well known. The conference marked a stage in the growth of the so-called "Trail Blazers" movement in this Diocese, a movement which has been so successful thus far that it bids fair to make large additions to the numbers of the younger girls in the G. F. S.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

KNOXVILLE, ILL.—Seventeen graduates received their diplomas during the graduating exercises of St. Mary's School, Knoxville, that took place from May 31st to June 2d. The rector of the school, the Rev. F. L. Carrington, LL.D., and Mrs. Carrington, are to spend the summer at St. Mary's Camp, at Onkama, Mich., with a group of younger girls. Miss Susanne Fawcett, a graduate of Radcliffe, and daughter of the Bishop of Quincy, is to be a member of the faculty of St. Mary's next season.

A TWENTY-FIFTH ANNIVERSARY

JANESVILLE, WIS.—On Wednesday, June 3d, the Rev. Henry Willmann, rector of Trinity Church, Janesville, observed the twenty-fifth anniversary of his ordination. There was a choral celebration of the Holy Eucharist, with Fr. Willmann as celebrant. The preacher was the Rt. Rev. B. F. P. Irvins, Bishop Coadjutor of the Diocese. A number of clergymen were in the choir, while others, and ministers of the various local churches, were in the congregation.

Fr. Willmann became rector of Trinity Church, in 1907. He has been a leader in the Associated Charities, the Elks, Rotary Club, and other organizations in Janesville. He was the recipient of many gifts, not only from his own people, but also from Roman Catholics and members of other religious bodies.

ANNOUNCEMENT THE HOLY CROSS MAGAZINE

purposes to make a radical change in its form and appearance beginning with the May issue. The size of the page will be doubled, and the number of pages in each issue reduced to twenty-four.

This change, while reducing the number of actual pages, will give our readers each month about forty per cent more reading matter.

The general character of the MAGAZINE will undergo no change. It will continue to be devoted to the work of instruction in the one branch of knowledge which transcends all others in importance—that of the Catholic Faith and of the Catholic life of the Church.

The articles will be varied in their character as heretofore. The pages will be occupied with devotional papers; articles of plain teaching concerning the Creeds; biographical sketches of great heroes and servants of the Church in our own and past ages; interesting accounts of crucial movements along lines of the development of Catholic life and activity; studies in Church history; sketches of life in the missionary field; fiction, poetry, and criticism—all looking to a fuller knowledge, and a better practice of the Christian religion.

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CONDITIONS IN CHINA

THE LIVING CHURCH is in receipt of a letter from the Rev. Montgomery W. Throop, of St. John's University, Shanghai, China, that contains brief but interesting and important notes on the condition of affairs in China. The Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, he says, is making his annual visitations and is confirming large numbers of people.

"Except in the Middle Schools and the University," he continues, "the anti-Christian movement has had no influence so far. The (Protestant) National Christian Council, now meeting in Shanghai, is consulting as to how to meet it. The plan proposed yesterday was to invite leading Modernists from America and Europe to lecture in the large cities, and meet the anti-Christian propaganda on its own ground.

"The outbreak of war near Peking between the Christian general, Feng, and the over-lord of Manchuria, General Tseng, is expected daily. It will again throw the whole of China into confusion. Truly it seems as though we were living on the edge of a volcano, which might explode at any time. And yet, marvelously enough, the work of Christ goes on almost without interruption. New churches are being built and consecrated, clergymen are being trained and ordained, and converts by the hundreds are being baptized, confirmed, and admitted to a share in the Bread of Life."

TEN RACES AT BANQUET

BETHLEHEM, PA.—Nearly a column in the Bethlehem Globe is devoted to an account of a banquet which took place in May, in the parish house of the Pro-Cathedral in Bethlehem, where, for three months, a field representative of the Foreign-born Americans Division of the National Council, Mr. William Lamkie, has been doing intensive work. The newspaper account says:

"With over two hundred and fifty present, including . . . Russians, Greeks, Italians, Poles, Hungarians, Serbians, Rumanians, Bulgarians, and Syrians, in addition to American-born, the banquet of the Episcopalian and Eastern Orthodox Churches held at Nativity Church on Thursday evening was a brilliant success and paved the way for greater fellowship and understanding with the foreign-born of this city.

"The object of the banquet was to give the foreign-born here an opportunity to meet with the American-born. The environment of these people often forces them to associate with the less desirable element of Americans who give them the impression that the standards of these lower class Americans are the standards of all America.

"The meeting was unique in that every person present paid for his dinner, and every element participated in the meeting. There was also no attempt to impose any ideas on the foreign-born, but only an effort to establish an understanding and to exchange real fellowship.

"The affair was carried out entirely by the laymen of the various Churches and the clergy were just regular guests."

Dean Gateson offered a blessing before the meal, and a Russian priest chanted a benediction at the close. Popular songs were sung, as were America and selections by a Russian choir. Dr. Emhardt and Mr. Lamkie spoke, and there were speeches by a Greek business man, who urged that his whole nation be not judged by a few of its black sheep; an Italian, who spoke of the needed contributions his people brought to America, especially art and high family ideals; a Russian, formerly professor, and secretary of the Russian

Embassy, who pleaded with America for patience, expressing his unbounded faith in Russia and his belief that it is only a question of time until she emerges as "one of the respected nations of the world"; and a Hungarian, who said, among other things, that the first statue of George Washington erected outside of the United States was in Budapest.

MISSION CHILDREN'S LENTEN OFFERINGS

NEW YORK, N. Y.—Completing its long journey at Whitsuntide, an Easter offering amounting to \$165 comes from the Irving Memorial Church at Cape Mount, Liberia. The Rev. H. A. Donovan says:

"This is the result of a Lenten offering of the boys and girls here in the two schools, and in a way is an attempt to let you know we are learning to help ourselves. A goodly part of the sum was gathered through self-denial, the boys and girls giving up one meal a day in order to save the money. I presume you know we have only two meals a day, so that means giving up one-half a day's ration. One amount of \$4.08 was contributed by a chief of a nearby town."

St. Stephen's Church, San Pedro, de Macoris, Dominican Republic, and St. Gabriel's Mission, among sugar plantation workers, both under the Rev. A. H. Beer, sent a mite-box offering, amounting to \$100, for the general work of the Church. This may possibly be the largest offering in the world in proportion to the wealth of the givers.

THE WORK OF ARCHDEACON SYKES

CHRISTOBAL, C. Z.—The report of the Ven. J. Lundy Sykes, Archdeacon of Panama brings out the following interesting points. His work is divided into three main groups. The first is among American civilians in Christobal, Colon, and Gatun, and with a small English colony in Colon. In this group twenty-one persons were baptized and seventeen presented for confirmation. The lists, the Archdeacon says, are in a state of constant revision, as the population is largely transient.

The second group embraces Churchmen attached to the several garrisons in the vicinity of Christobal. There has not been for more than two years a clergyman of the Church assigned to any garrison in the entire Zone, and Archdeacon Sykes celebrates the Eucharist monthly at several of the posts and makes as many pastoral visits as possible.

The third group includes the British West Indians in New Gatun. These are those that have remained after the building of the canal and the railroad, and some are the descendants of earlier settlers. Almost all of them have been brought up in the Church of England, and

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demand the ministrations of the Church. In this congregation twelve were confirmed and twenty-three baptized in 1924.

During the year Archdeacon Sykes visited Cartagena, Barranquilla, and Santa Marta, in Colombia where he held as many services as his itinerary would permit. Unavoidable circumstances prevented a second trip.

DR. NORRIS' SILVER JUBILEE

BROOKLYN, L. I.—The silver jubilee of the Rev. Frederick W. Norris, D.D., as rector of St. Matthew's Church, Brooklyn, was observed during Whitsuntide. On Whitsunday there was a celebration of the Holy Eucharist and a corporate communion and, later in the day, festal Evensong, to which the Brooklyn clergy were invited.

On Whitsun Monday a dinner was tendered to Dr. and Mrs. Norris at the Hotel St. George, at which a purse of \$2,000 was given to Dr. Norris.

A RECORD OF SERVICE

ST. PAUL, MINN.—The recent dedication of the new Church of the Ascension, St. Paul, marks nineteen years of faithful service on the part of the Rev. A. G. Pinkham. The building recently completed was erected within the appropriation of \$15,000 made by the vestry largely by the careful management of the Rev. Mr. Pinkham. It will seat about 500 persons, and is well equipped with a chapel, a memorial to the first rector, the Rev. W. C. Pope, vesting rooms, and other conveniences.

One of the principal windows is the gift of Damascus Commandery, K.T., and another of the Messenger family, who have been members of this church for three generations. The altar and the pulpit are the gifts of those confirmed during Mr. Pinkham's rectorship, the altar being a memorial to the late Bishop Edsall.

DEPUTIES AND ALTERNATES

THE DEPUTIES to General Convention from the Diocese of Western Massachusetts are the Ven. Marshall E. Mott, Springfield; the Rev. Messrs. Arthur J. Gammaack, Fitchburg; Latta Griswold, Lenox; John M. McGann, Springfield; Messrs. Herbert K. Bruce, 4 Caswell St., Fitchburg, and Wm. H. Parks, 148 Forest Park Ave., Springfield; Dr. Charles L. Nichols, 38 Cedar St., Worcester; and Mr. John P. Merrill, 560 South St., Pittsfield. The alternates are the Rev. Messrs. Henry W. Hobson, Worcester; William Smith, Worcester; Franklin Knight, Holyoke; Frederick H. Danker, Worcester; Mr. Chandler Bullock, 14 Sever St., Worcester; the Hon. John A. White, North Brookfield; Gen. Newbold Morris, Lenox; Mr. Frank A. Spaulding, Pittsfield.

The alternates to General Convention from the Diocese of Easton are the Rev. Messrs. Henry F. Kloman, Salisbury; Thos. Donaldson, Easton; Fred W. Clayton, Princess Anne; J. Frederick Virgin, Elkton; and Mr. H. T. Hartman, Chester-town; Judge Wm. F. Johnson, Snow Hill; Messrs. T. Hughlett Henry, Easton, and W. B. Davis, Earleville.

The delegates to General Convention from the Missionary District of Salina are as follows: the Very Rev. F. Victor Hoag and Mr. F. C. Utt, both of Salina; alternates, the Rev. R. M. Botting, of Dodge City, and Mr. Chas. C. Calkin, of Kingman.

The name of Mr. George W. Thames,

Jr., should have appeared in the list of the lay alternates to the General Convention from the Diocese of Florida, in place of "Thomas."

The alternate deputies to the General Convention from the Diocese of Michigan are the Ven. C. L. Ramsay, Edison Beach, Port Huron, the Rev. Messrs. W. L. Torrance, 918 Putnam Ave., Detroit, Henry Lewis, 725 Oxford Road, Ann Arbor, and John Munday, 1213 Sixth St., Port Huron, and Messrs. Frank J. Weber, 970 Gratiot Ave., Detroit, Fenton B. McCreery, 526 Beach Street, Flint, Perry C. Hill, 860 Glynn Court, Detroit, and John B. Howarth, Birmingham.

The alternates from the Diocese of Long Island are the Rev. Messrs. Charles H. Webb, Brooklyn, Henry C. Swentzel, D.D., Brooklyn, George E. Talmadge, Oyster Bay, and Wallace J. Gardner, D.D., Mr. George Foster Peabody, 25 Broad St., New York, Col. Jackson Dykman, Glen Cove, Dr. William S. Hubbard, 1138 Bergen St., Brooklyn, and Mr. Charles Steele, Southampton.

NATIONAL COUNCIL FIELD SECRETARIES

NEW YORK, N. Y.—The Field Department of the National Council has recently received from the Rev. Elmer M. Schmuck, rector of St. Mark's Church, Denver, Colo., the acceptance of his appointment as a general secretary of the Department. The Rev. Mr. Schmuck has made a fine record of constructive Churchmanship since his ordination in 1905. He has been an associate secretary of the Field Department since 1923, and was recently elected to represent the Diocese of Colorado in the General Convention.

The Field Department has also received the declination of the Rev. Beverly D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, Va. It is remembered that Dr. Tucker has also recently declined to become Bishop Coadjutor of Virginia, because he regarded it more necessary for him to engage in parish work.

OKLAHOMA SCHOOL OF METHODS

TALEQUAH, OKLA.—The Missionary District of Oklahoma held its sixth annual School of Methods, June 1st to the 12th, at Sycamore Inn, near Talequah. To the Rt. Rev. T. P. Thurston, D.D., Bishop of the District, and to Mrs. C. G. Templeton, District Field Secretary for Religious Education, are due the splendid plans made for the School.

The School drew from its own district several members of its faculty. These were Mrs. C. G. Templeton, the Rev. F. W. Sandford, Archdeacon D.W. Graham, the Rev. B. M. Lovgren, Student Pastor at the University of Oklahoma, and Mrs. R. J. Edwards, Educational Secretary of the District Branch of the Woman's Auxiliary. From within the Seventh Province were secured the Rev. Louis Tucker, D.D., of Fort Smith, Arkansas, the Rev. B. M. Washburn, of Kansas City Mo., Chairman of the Department of Religious Education of the Province, and Mrs. J. C. Tolman, of Houston, Texas, Provincial Representative on the National Board of the Women's Auxiliary. During the second week the Rt. Rev. T. I. Reese, D.D., Bishop of Southern Ohio, conducted a noon-tide class on Personal Religion.

The School was most fortunate in having on its program three national workers, Miss May Case Marsh, of the Girls'

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Friendly Society, Miss Mabel Lee Cooper, of the Department of Religious Education, and Dr. W. C. Sturgis, Educational Secretary of the Department of Missions.

The total enrollment of the school was over fifty, representing a large number of the parishes and missions of the District. The spirit of the school was excellent, and the serious side lightened by a fine fellowship of fun.

On Sunday, besides the early service of Holy Communion, there was a later service, with music by the choir from Grace Church, Muskogee, at which the address was made by Dr. Sturgis. In the afternoon a pageant was presented, and in the evening confirmation was administered to eight candidates present by Archdeacon Smith, four of whom were a fullblood Cherokee mother, her son, and two young daughters.

VIRGINIA

BACCALAUREATE PREACHER

WASHINGTON, D. C.—The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, delivered the baccalaureate sermon at the University of Virginia on Sunday June 14th. He also participated in the commencement exercises at Kenyon College, Gambier, Ohio, on June 15th, where he received the honorary degree of Doctor of Laws.

The Hon. Andrew W. Mellon, Secretary of the Treasury and National Treasurer of the National Cathedral Foundation, and the Hon. Robert Lansing, former Secretary of State, will also receive the honorary degree of Doctor of Laws at Kenyon.

YOUNGER GIRLS' CONFERENCE

RACINE, WIS.—One of the most interesting and far reaching conferences to be held at the National Center for Devotion and Conference in 1925 will be the one for younger girls from August 12th to the 16th. Church girls between the ages of thirteen and sixteen years will be eligible to attend.

Special emphasis will be placed upon character-building rather than on program-making. Girls who do not belong to organizations, as well as those who do, will be equally at home in the Conference life.

A well balanced schedule with supervised recreation will be a definite part of the conference program. The leadership will be under the direction of outstanding women in the Church, assisted by leaders of girls' organizations that are not directly identified with the Church.

Full announcement as to program, rates, leaders, etc., will be given later. For further information apply to Mrs. George Biller, Taylor Hall, Racine, Wis.

MEMORIAL ON EVANGELISM IN THE CHURCH

MEMPHIS, TENN.—Among the matters to come before the General Convention this fall is a memorial from the Diocese of Tennessee on Evangelism in the Church, which was adopted at the last Convention of the Diocese.

The General Convention is asked to declare Evangelism to be the great and outstanding work of the Church, and to adopt measures and means for making effective the Church's work.

It is suggested that the work of evangelization be made continuous, that it be the chief work of every priest, and that

a part of every service be devoted to it; that laymen should be enlisted in this work with whom the clergy should co-ordinate their efforts; that the Commission on Parochial Missions, now called the Commission on Evangelism, be strengthened and given further resources, and that two general evangelists be kept in the field; and that generally the work of the Church be directed to the work of "winning men for Christ and His Church."

DEATH OF MRS. G. W. ECCLES

BROOKLYN, L. I.—Mrs. Lydia Lee Lawrence Eccles, wife of the Rev. George Warrington Eccles, rector of St. John's Parish, Flushing, died suddenly at the rectory on June 6th. Beside her husband, Mrs. Eccles is survived by two sons, Willett and Henry Eccles. For many years Mrs. Eccles has been a faithful worker in the parish and the diocese.

The burial office was said at St. John's Church, Tuesday, June 9th, and the interment was in the Lawrence Cemetery, Bay-side, L. I.

NEWS IN BRIEF

ALABAMA—The Rt. Rev. Chas. E. Woodcock, D.D., Bishop of Kentucky, was the baccalaureate preacher at the Alabama Polytechnic Institute, in Auburn, on the Fifth Sunday after Easter. While delivering the sermon in Langdon Hall, Bishop Woodcock became so earnest that the congregation was taken off its guard and broke into spontaneous applause. The Bishop's sermon was also the subject of an editorial in the Birmingham *Age-Herald*.—The Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese preached the baccalaureate sermon this year at the Tuskegee Institute, Tuskegee, on Sunday Morning, May 17th.—The Executive Committee of the Diocese called upon all the congregations to make a "Birthday Offering" on the Church's birthday, Whitsunday, or on Trinity Sunday, urging all to reach a goal of an average of one dollar per communicant. This thank offering is to be applied on Alabama's rightful part in the liquidation of the deficit facing the National Council.—A Young People's Conference was conducted at Battle's Wharf, on the eastern shore of Mobile Bay, from June 10th to 17th inclusive. The Rev. V. C. McMaster, rector of Trinity Church, Mobile, is in charge of the conference, which has grown yearly in popularity among the young people, and it is expected that every Y. P. S. L. in the Diocese will be represented there this year.

ARKANSAS—At the fifty-third annual council of the Red Cross of Constantine, Bishop Winchester was elected the Grand Prelate. Bishops Garrett and Keator were members of this valiant order of Christian knights. Bishop Winchester is now the only Bishop in the Order and he is at the head of the Conclave in his own Diocese. He was elected Grand Prelate of the Knights Templar of Arkansas also at their council.—The new rectory at Camden is completed and nearly ready for the rector to move in. The work on the new church there is going forward. The Rev. C. F. Collins, having come within \$1,400 of the \$80,000 required for his new church, has taken steps to begin the church building. One man has given half this needed amount, on condition that the other half be donated.—Archdeacon Webber has just completed his schedule of parochial Missions in Arkansas, having held Missions at thirteen different places. The Archdeacon has reached many souls, and the Diocese feels the effect of his wonderful work. It is his purpose to return in the fall to visit other places.—In accordance with the recommendation for an octave of prayer for Christian Unity during Rogation tide, a mass meeting for women of all religious bodies was held under the auspices of the Woman's Auxiliary in St. John's Church, Camden, at which the Rev. R. R. Claiborne made the address.

ATLANTA—All Saints' Church, Atlanta, is very proud of some of its recent records. These are that the Auxiliary led the Diocese in 1924 in its total of work done, the Church school had the highest rating in point of efficiency and organization in the Diocese, and the largest Easter Offering ever presented in the parish, over \$4,000, was given entirely to the Nationwide Campaign.—Christ Church, Macon, and Trinity, Columbus, are both starting drives for funds to erect parish houses—each of which will cost \$50,000 or more apiece. Actual build-

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ing operations are expected to begin on these in a short time.—Many are registering for Camp Mikell, which will be held June 15th to the 25th at Gainesville, Ga. The cost will be \$14 a week for boys and \$16 for ten days for girls, besides the registration fee of \$1. The Bishop and various other clergymen of the Diocese will be present for the full ten days and will teach courses on the Church's work and opportunity.

CONNECTICUT—The Rev. John N. Lewis, D.D., rector of St. John's Church, Waterbury, celebrated recently the twenty-fifth anniversary of his incumbency. A reception was tendered Dr. Lewis and his wife. Only members of St. John's were invited, yet there was a very large gathering. In token of appreciation of his years of service the sum of \$7,000 was presented to him. Many letters were received from people in the community of all religious bodies and all walks of life, testifying to their high regard for the rector of St. John's.—This Diocese is being "invaded" by the Church Army in two columns. These columns start from New York, unite at Hartford, separate again, and thus cover a great deal of territory. Preparation for the reception of the Army is being made everywhere, and their coming is keenly anticipated.

CONNECTICUT—The two hundredth anniversary of Trinity Church, Southport, is to be kept June 21st and 22d. The anniversary service occurs on the latter date, at which there is to be a festival *Te Deum*, a celebration of the Holy Eucharist, a sermon by the Rev. William A. Beardsley, D.D., and the unveiling of a tablet to a former rector, the Rev. E. L. Wells, D.D., and his wife. In the afternoon Bishop Brewster, the Hon. Burton Mansfield, and the Hon. Schuyler Merritt, are to make addresses.

DELAWARE—St. Anne's Church, Middletown, the Rev. P. L. Donaghy, rector, celebrates its 220th anniversary on the Second Sunday after Trinity, June 21st. The Rt. Rev. Philip Cook, D.D., Bishop of the Diocese is to be the preacher, and the Rev. G. Warfield Hobbs, editor of the *Spirit of Missions* speaks in the afternoon. This parish is a S. P. G. foundation. The present building was erected in 1768, and the communion silver, presented in 1759, is still in use.

DELAWARE—The Rev. Thomas Getz Hill, rector of St. Peter's Church, Smyrna, has been active in the formation of a Chamber of Commerce for the Smyrna-Clayton community, and was unanimously elected a member of the Board of Directors.—During the summer a large memorial window will be erected in the chancel of Immanuel Church, Wilmington, in honor of the late Rev. William H. Laird, D.D., who was rector of the church from 1913 until his death in 1919, and under whose administration the church was built. The window was designed by Frank E. Schoonover, who is also the junior warden of the parish. The window will be made by the D'Ascenzo Studios of Philadelphia. The present rector is the Rev. Charles Wright Clash, formerly Dean of the Cathedral in Manila, P. I. Under the administration of Mr. Clash the parish has so prospered that the vestry recently added one thousand dollars to the rector's salary.—At the reorganization of the Standing Committee of the Diocese, the Rev. Charles W. Clash was elected president and the Rev. Joseph Earp secretary.

GEORGIA—The Church schools of the four Savannah parishes united for the annual Birthday Thank Offering service, held on Whitsunday afternoon, at St. Paul's Church, when the United Offering was presented. Diocesan engagements prevented the Bishop from being present, but a letter was read from him in place of an address. At St. Paul's Church, Albany, the kindergarten department held a very successful service Whitsunday morning. The pupils themselves prepared the invitations, and many mothers attended the service. Fifty-three children were present and their offering amounted to \$6.58.

INDIANAPOLIS—In the past three years the communicant list of St. John's Church, Bedford, the Rev. H. R. Hole, rector, has increased over fifty per cent, a debt of several thousand dollars has been cancelled, a substantial start has been made on the parish house fund, mission offerings have been increased, and the rector's salary has been increased sixty per cent.

KENTUCKY—The Rt. Rev. C. E. Woodcock, D.D., Bishop of the Diocese, dedicated and blessed the new \$25,000 parish house of St. George's Church, Louisville, the Rev. J. H. Webber-Thompson, rector, on the evening of May 29th. On the day before, a window placed in the church in memory of Marjorie Leigh, was solemnly blessed.

MARQUETTE—Members of St. Stephen's Church, Escanaba, and Trinity Church, Gladstone, observed the twentieth anniversary of

the ordination of their pastor, the Rev. A. I. E. Boss, to the priesthood by presenting him with a Dodge sedan.

MINNESOTA—The Conference called the "Minnesota Summer School," in the issue of THE LIVING CHURCH for June 13th, should have been called the "M. D. N. D. Summer School." It takes its initials from Minnesota, Duluth, and North Dakota, the three Dioceses under whose auspices it is held. The secretary and registrar is the Rev. H. L. Miller, St. Mark's Rectory, Lake City, Minn., and the school is to be held from August 30th to September 5th.

NEW HAMPSHIRE—The closing exercises at Holderness School were held on June 7th to the 9th, the closing sermon being preached by the rector, the Rev. Robert Eliot Marshall, on Trinity Sunday.—The Rev. Henry K. Sherrill of Trinity Church, Boston, made the address to the graduating class, which num-

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pered seventeen, of whom eleven received diplomas, and six certificates, most of whom are planning to enter college.

NEW YORK—The Rev. Oscar Fitzland Moore and Mrs. Moore, and their daughter, Miss Catharine Seguire Moore, of Dongan Hills, Staten Island, are sailing June 27th to spend the summer in England, France, and Italy. During Fr. Moore's absence the services at St. Andrew's Church, Staten Island, will be taken by the Rev. William H. Bridge, of Hunter College, N. Y.

PORTO RICO—The Journal of the Missionary Jurisdiction of Porto Rico for 1925 has just been issued. It will be sent to those who indicate their desire to receive it to the Secretary, the Rev. C. T. Pfeiffer, P. O. Box 1470, San Juan, Porto, Rico.—The Rev. G. A. Griffiths, rector of All Saints' Church, St. Thomas, V. I., has been invalided home to the States to undergo a surgical operation. In his absence the clergy of Porto Rico are caring for the parish.

QUINCY—The Rev. B. O. Reynolds, vicar of St. Stephen's Church, Pittsfield, holds services twice a month at the County Farm, near Pittsfield. There are now 42 inmates, a number which is greatly increased in the winter. No other religious services are held at the farm.

SACRAMENTO—Bishop Moreland and his daughter, Miss Moreland, sail from New York on June 20th for a vacation in England. During July they will be the guests of the Bishop of London.—Archdeacon Lee, who was very seriously injured in an automobile accident on April 14th, is steadily improving and will soon leave the hospital. He now expects to resume his regular duties after the summer months.—The Rev. E. A. Osborn, who has been rector of St. John's Church, Chico, for the last fifteen years was recently made a life member of the local post of the American Legion "for meritorious service on behalf of ex-service men."—The outdoor chapel of the Transfiguration, Lake Tahoe, California, will be open for services from June 27th to September 11th this year. These services are taken by clergy of the Diocese of Sacramento who stay in the clergy rest house near Tahoe Tavern.

SOUTH FLORIDA—The officers of St. Peter's Church, St. Petersburg, have come to the conclusion that the present church building is

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outgrown, and that an addition, to cost \$100,000, must be made. Construction will begin immediately, to be completed before winter. St. Peter's is the oldest church in the city.

SOUTHERN OHIO—Over three hundred women made their communions at the recent annual meeting of the diocesan Woman's Auxilliary at Christ Church, Glendale. The United Thank Offering has reached \$24,654, and there are hopes that the women will reach their goal of \$30,000 before the meeting of the General Convention.

SOUTHERN VIRGINIA—The Library of Congress is to prepare two photostat copies of the original vestry book of the parish, one copy to be placed in the files of the library and the other to be presented to St. John's Church, Hampton.—The Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, visited Norfolk on Whitsunday, preaching at St. Luke's Church in the morning and at Trinity Church, Portsmouth, at night.

SOUTHERN VIRGINIA—The annual celebration of the Old Brick Church Memorial Association was held at the old church, that was built in 1632, near Smithfield, Isle of Wight County, June 2d. The sermon was preached by the Rev. E. Ruffin Jones, of Bruton Church, Williamsburg. The Rev. William Brayshaw, rector of Smithfield, was assisted in the service by several visiting clergymen. The Rev. H. H. Covington, D.D., of St. Paul's Church, Norfolk, is the president of the Association. A large crowd from Norfolk, Portsmouth, Suffolk, Smithfield, and the surrounding country, were present.

TENNESSEE—The Rev. John S. Baldwin, O.H.C., conducted a very successful Preaching Mission in Emmanuel Church, Memphis, the Rev. Bernard G. Whitlock, pastor, from Whitsunday to Trinity Sunday inclusive. The Mission began with a High Mass, Fr. Whitlock, celebrant, and Fr. Baldwin closed with Benediction of the Most Blessed Sacrament. The attendance at all services was very good.

WESTERN NEW YORK—The Rev. Frank N. Bouck, of Watkins, has recovered from a recent illness of some weeks, and is again able to take his services and be about his parish.—The Church of the Redeemer, Addison, recently entertained the district meeting of the Church School Service League.—Church schools have recently been organized at Savona and Avoca by Miss Elizabeth Kirtland the religious worker in Steuben County.

UTAH—Any person desiring a copy of the Journal of the District of Utah for 1925, including the annual address of the Bishop, should notify the Rev. Allen Jacobs, Secretary of the District, at Logan, Utah.

THE MAGAZINES

THE MAY NUMBER of the *American Church Monthly* is an unusually good one. The editorial comment deals with Dr. Fosdick's farewell sermon and with Dr. Park's defense of endowed churches. The editor wishes to know why any one should endow churches for the rich, nor does it seem to him wise to endow city parishes that will ultimately be entirely surrounded by business blocks and wholly destitute of congregations. Commenting favorably upon a recent article written by the Roman Catholic professor, Dr. J. A. Ryan, the editor urges Anglo-Catholics to co-operate whenever they can in the work of their fellow Churchmen, and he agrees with Father Rosenthal who said at a recent Anglo-Catholic Congress, "Fellowship—that is, beyond question, our greatest need." In its editorial comment this number sets a high standard. Father Vernon contributes an article on Prayer, Father Bull one entitled Concentric Circles. Prof. Tinker criticises Dean Inge's opinions on ceremonial. Mr. Hamilton Schuyler writes on The Reading of Fiction. Prof. Gowen, speaking of Dr. Moffatt's translation of the Old Testament, says, "There is at present no commentary on the earlier books of the Old Testament which, for illuminating quality, is to be compared with it," and he hopes the Church will give it a sincere and intelligent welcome. Father Convers has some interesting notes on the life of Father Prescott who was a pioneer in the organization of religious communities. The number closes with several interesting book reviews.

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